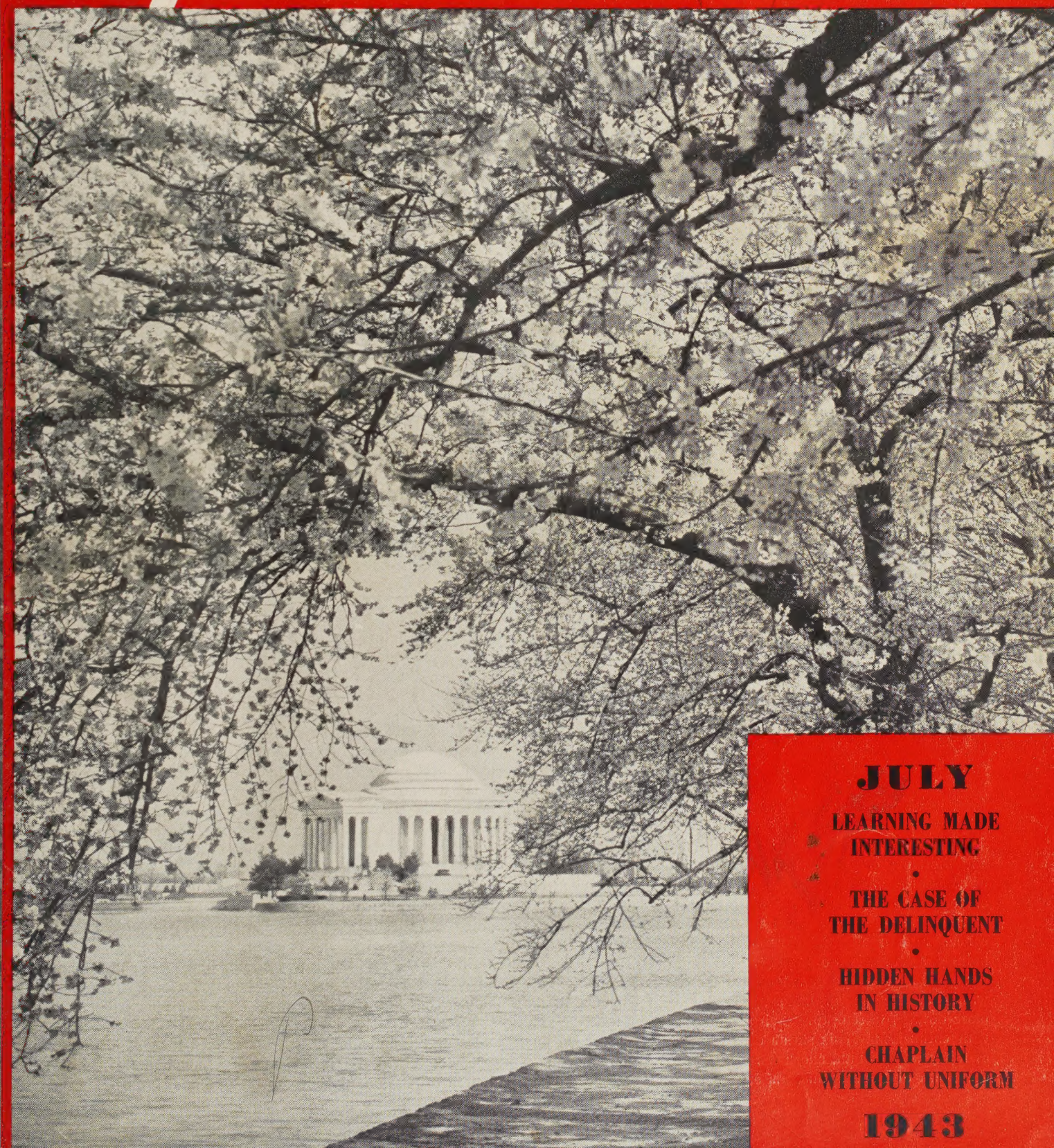
Baptist Leader



JULY

LEARNING MADE INTERESTING

•

THE CASE OF THE DELINQUENT

•

HIDDEN HANDS IN HISTORY

•

CHAPLAIN WITHOUT UNIFORM

1943

MOSES

STATUE BY MICHELANGELO

(1475–1564)

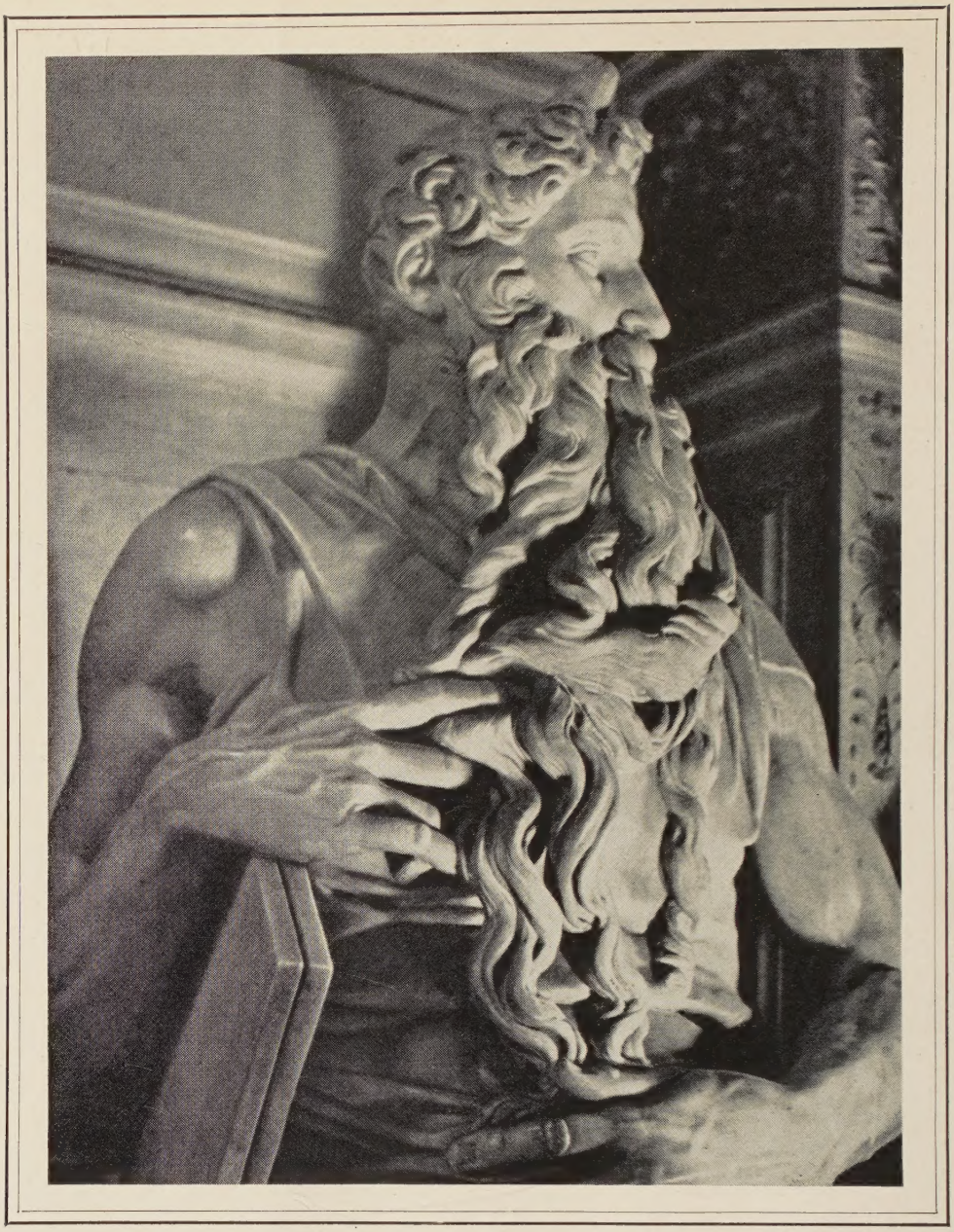


Photo by Kurt Lubinski

THE CENTURIES that have passed since the days when the Israelites were slaves in Egypt have in no whit dimmed the splendor of the character of Moses. Through his dependence upon the power of God, he was able to deliver the Israelites from bondage and to lead them on their journey through the wilderness and up to the gateway to their own land.

As liberator, leader, and lawgiver, he made a colossal figure, and therefore could be properly represented only by a statue of colossal proportions. It was such a statue that Michelangelo carved—that Michelangelo who rightly has been called the most famous of all the great Florentine artists of the Renaissance. And of all Michelangelo's works—so many art critics hold—his *Moses* is the greatest.

Pope Julius II had commissioned the artist to build for him within St. Peter's an imposing tomb. Michelangelo, always more devoted to sculpture than to painting, undertook the task with enthusiasm. This statue of Moses was to have been one of thirty which would adorn the tomb's second story. But upon the death of Pope Julius, his successors decided that Michelangelo's talents should be devoted to other projects. The tomb was never completed, and this statue eventually was set up in the church of San Pietro in Vincoli, Rome. In its present cramped quarters, it does not appear to the best advantage; but even so it impresses deeply all who behold it.

Though the seated figure is so large, the entire statue has been done with painstaking attention to details. The curly hair and flowing beard are worked out realistically, the veins of the hand stand forth, and the muscular forearms show great strength. Only a very great artist could have carved from stone a figure so alive as this.

Moses is shown at the moment when, glancing toward his left, he beheld the apostasy of Israel. The people are worshiping a golden calf! Moses' eyes flash. His face shows his indignation. He presses his left hand against his body as though to restrain his anger. His right hand, resting upon the tables of the law, clutches at his beard. In a moment—so it appears—he will rise to his feet, for such idolatry cannot be allowed to pass unrebuked.

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JOHN CALVIN SLEMP, Uniform Lessons

Baptist Leader

Vol. 5 JULY, 1943 No. 4

This Month

■ Recent statements by the F.B.I. indicate a sharp rise in crime among both boys and girls. Last year in the United States the increase of arrests of girls over the previous year jumped to 55.7 per cent. If you feel a real concern about this youth problem, study the article by Stuart W. Kroll, *The Case of the Delinquent.* The second installment will appear next month.

■ Teachers and leaders who have been looking forward to the publication of new courses for the junior high department of their church school will welcome the article, *Introducing the New Judson Keystone Graded Lessons for Junior High School Pupils,* by Lucile Desjardins who is editing this material.

■ Is a picture *Worth Ten Thousand Words?* If you agree with the Chinese, then the pictures that teachers of children expect to use should be chosen carefully, utilized as effectively as possible, then preserved from damage when they are idle. At least, that is the argument of Vernice Smith.

■ Have you considered the help that your church might receive if a number of your teachers went to your summer assembly? Each year pastors testify that their educational work has been considerably improved as a result of the inspiration and the training received in that way. Consider the points that Edith L. Gillet urges in *Learning Made Interesting.*

■ *Is Your Church Safe from Fire?* Because most of the churches are not, congregations suffer an annual loss of over $5,000,000. Delbert Johnson, of the Safety Research Institute, points out things that *every* church should look after regularly in order to protect lives as well as property.

■ When *Every Man Giveth Willingly* it is as easy to remodel a church at a cost of $34,000 as to repair it for $100. Ruth H. Geil tells how the First Baptist Church of Newark, Ohio, did that seemingly incredible thing.

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OF INTEREST TO BAPTISTS

■ An experiment in interdenominational co-operation is being made in and around Portland by an organization called the United Church Ministry to Defense Communities. The organization purposes to make worship available to the residents in the vast housing projects that have grown up in connection with shipbuilding and other defense operations. These benefits will come within the reach of 100,000 persons.

Several of the housing projects are located far from established churches. In some instances community churches have found their facilities and finances too limited to care for so many newcomers. Northern Baptists and eleven other Protestant bodies are co-operating in this work. Plans do not call for the organization of churches. In many communities regular Sunday worship services, interdenominational in nature, will be conducted by ministers of the district according to a plan of rotation.

■ Dr. R. E. Knudsen, minister of University Baptist Church in Seattle, has been working in Des Moines under the direction of the Home Mission Society where, with co-operating Baptist churches, he made a survey of the city in order to discover the opportunities to be of help to service men and women in the city. As a result, a Baptist Open House Fellowship has been established at the First Baptist Church. Here, service men and women may come into a distinctive Christian atmosphere to rest, read, write letters, play games and meet the Baptist folk of Des Moines.

■ Reports from the Protestant classes in Weekday Religious Education in Massachusetts under the auspices and supervision of the Massachusetts Council of Churches show a marked increase in enrolment during the spring months. Children in attendance at these classes, satisfied parents, ministers and teachers, as well as committee members responsible for these schools, have been enthusiastic about the initial results. State enrolment in these classes totals 1,200.

■ The Westport Federated Church in New York reports continuing results from its Visitation Evangelism Campaign held in December. Rev. Clayton A. Pepper writes, "The movement still continues and the total number received now has reached forty-eight with the possibility of others later. Two other churches recently came under Mr. Pepper's pastoral care, and a Larger Parish seems to be taking form to include all the churches of the township.

■ The Massachusetts Baptist Convention faces a perplexing problem that arises from the fact that it embraces a large number of foreign language groups in its constituency. The Bilingual Committee recently met to discuss the future of the bilingual ministry with special reference to the increasing demand on the part of young people for the use of the English language. The committee recognizes the need for ministers who can preach and pray in languages other than English in order to serve those older people who, from childhood, have used other languages in worship. However, the group expresses concern for the younger elements, American-born citizens of foreign ancestry, who do not feel at home in the church their parents attend.

■ Clergymen can play an important role in improving religious news coverage in the daily press if they follow five simple suggestions, according to John L. Fortson, former public relations director of the Federal Council of Churches, now serving in the U. S. Navy. The following five recommendations are made in a book entitled, *How to Make Friends for Your Church*, written by Mr. Fortson and published by the Association Press:

"1. Get better acquainted with the press. Hold an off-the-record luncheon meeting where editors could become more familiar with important work being done by the churches, and ministers could become more familiar with what constitutes a 'news story.'

"2. Invite a reporter to talk before the ministerial association on 'What Is News?' Follow with a round-table discussion on 'What Makes a Good Church Page.'

"3. Express appreciation for the great deal that papers have done and are doing for religion. Recently a paper in one city in New York state drastically reduced the size of its church page because in a period of several years there had been only four comments—three of them critical. It was only after this—after it was too late—that the ministerial association spoke up. With war news taking up so much space, and war conditions threatening to limit the size of papers, this is more important than ever.

"4. Help editors to see that religious news today is most important. Make definite, constructive suggestions, not just general comments. Encourage the use of Religious News Service dispatches to give national and world background to local religious events.

"5. Reverse our own attitudes. Lift our sights to look at church news with more imagination; hunt for the really important things and pay less attention to minor items; transform the church page accordingly."

OF INTEREST TO BAPTISTS

■ "The Changeless Bible," a new series of radio addresses, was started April 5 by Dr. Francis C. Stifler, and will continue through September 27. The program may be heard at 1:30 P.M. Eastern War Time each Monday over WJZ and the Blue Network.

■ The Swedish Baptist Mission Society has forwarded a large sum of money to help relieve distress among Chinese in the Shantung province. The Society has 5,000 members in China, distributed among 12 congregations, and it maintains more than 100 mission stations.

■ The Baptist Union of Great Britain and Ireland has been advised by its secretary, Rev. M. E. Aubrey, that one hundred men in the armed forces have expressed a desire to become clergymen after the war. A number of these are already studying with their chaplains.

■ Dr. and Mrs. Joseph C. Robbins were honored at a Fellowship Breakfast given at the First Baptist Church, Berkeley, Calif., by Dr. and Mrs. U. S. Mitchell. The guests numbered one hundred and thirty and included pastors of the San Francisco Bay area, the faculty and the graduating class of the Berkeley Baptist Divinity School. Dr. Robbins gave a heart-to-heart message that will be remembered for a long time by all of those who had the privilege of hearing him.

■ Many churches benefit from these days of prosperity by liquidating their debts. The First Baptist Church of Oak Park, Ill., recently cleared its indebtedness by raising $25,000. The pastor, Carl S. Winters, followed up this achievement with a series of "Postdebt Planning Conferences."

■ Rev. Albert W. Sheckells of Philadelphia has accepted the appointment to serve as Director of Christian Education for the Massachusetts Baptist Convention. Previous to his assuming his new duties, he directed young people's work in the Pennsylvania State Sabbath School Association.

■ The Office of Price Administration has formalized actions making clergymen eligible for purchase of new, low-priced automobiles. Included among eligible uses are "religious calls by practicing ministers" and "religious calls by religious practitioners."

■ After 26 years at the Green Lake Bible Institute grounds, Wisconsin's Assembly has moved this year to the campus of Wayland Junior College at Beaver Dam. In many ways the equipment of our Baptist school is superior for assembly purposes to that of Green Lake.

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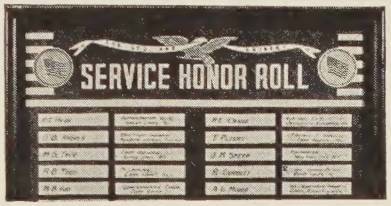

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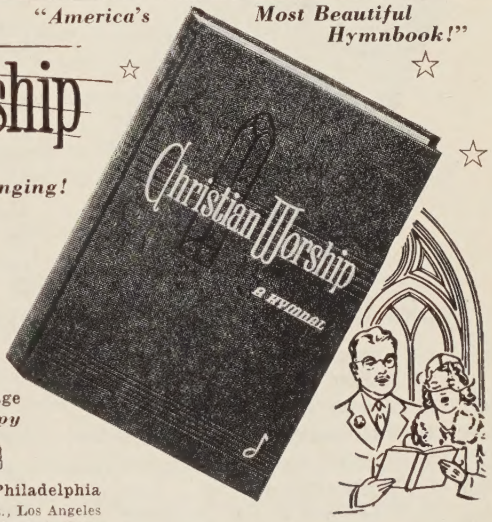

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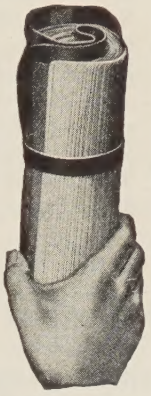

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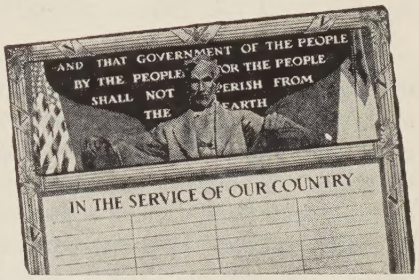

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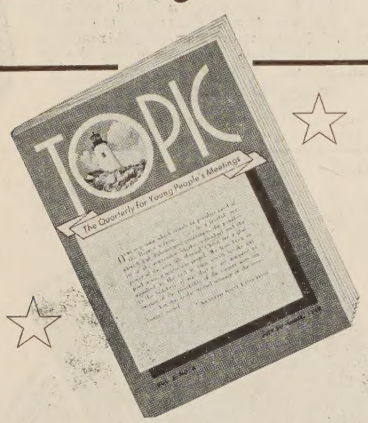

Topics for July, Aug., Sept.

July 4—"Churches at Work for a Better Nation"
July 11—"Sunday Is Your Day!"
July 18—"The Gospel in Rural America"
July 25—"Patriots in Possessions"
Aug. 1—"Poets of the Bible"
Aug. 8—"The Hand of God in Nature"
Aug. 15—"Can a Christian Sin?"
Aug. 22—"Who Belongs to Your Gang?"
Aug. 29—"Baptists in South China"
Sept. 5—"Your Place in God's Plan"
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THE AMERICAN BAPTIST PUBLICATION SOCIETY

OF INTEREST TO BAPTISTS

■ The Woman's American Baptist Foreign Mission Society announces with regret the resignation of two valued staff members:

Miss Frances K. Burr, who has been treasurer of the society since 1927. Miss Annie E. Root, one of our missionaries to China who served at the University of Shanghai, will succeed Miss Burr.

Miss Janet S. McKay, who served as the home base secretary for over seventeen years. She will be succeeded by Miss Irene A. Jones, dean of women and instructor at Eastern Baptist Theological Seminary for the past nine years.

■ One basic salary for all clergymen, regardless of their church, with special allowances based on their particular needs, the size of their family, and other similar factors is the proposal put forward by unanimous consent at the annual Synod of the Anglican Diocese of Montreal. It was agreed to explore this general principle with the aim of having it adopted for Church of England clergymen all over Canada. The proposal, if effective, would eliminate the possibility of wealthy churches making up their clergymen's stipends to a comparatively high figure, while the clergy in poorer parishes have to struggle along on the bare minimum provided by diocesan regulations. The project would include the establishment of a central fund from which all clergymen's stipends would be paid.

■ On May 1, Dr. H. A. Bolle, Executive Secretary and Director of Promotion for the Wyoming Baptist Convention, added to his several duties full responsibility for the work of Christian education. In the past, this phase of the work had been carried by Dr. W. F. Ripley who served as director of Christian education for both Wyoming and Colorado; he will continue in Colorado.

■ The Baptist State Convention of Nebraska has purchased ground at Fullerton to be used for the Nebraska Baptist Assembly. Formerly the site of a C.C.C. camp, it is beautifully wooded and landscaped. The foundations of other buildings still stand, providing bases on which to erect buildings suitable for assembly purposes.

■ Rev. Walter Bishop has begun work in Northern California and Nevada as Director of Christian Education and Evangelism. Since 1939 Mr. Bishop has served as the Area Director of Evangelism in Montana, Utah, Idaho and Nevada under The American Baptist Home Mission Society. He received his schooling in William Jewel College and Andover Newton Theological School.

CONGRATULATIONS TO

■ **The First Baptist Church, Bennington, Vt.,** on its 116th birthday. The young people, in conducting the commemoration service, told the church's history, and mentioned the strict discipline imposed in its early days.

■ **The First Baptist Church of Bloomington, Ill.,** Ralph G. Carson, pastor, that observed its 105th anniversary recently. Mr. D. D. Butler, who has been a member for seventy-six years, attended the services.

■ **The First Baptist Church of Waukegan, Ill.,** on its 97th anniversary. The pastor, Fred Baldus, leads the church in a commendable service to men at the Great Lakes Naval Training Station.

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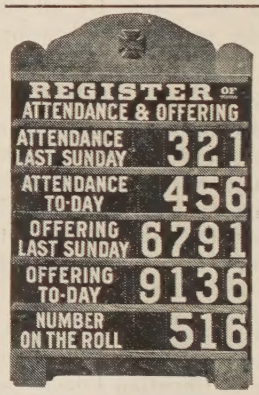
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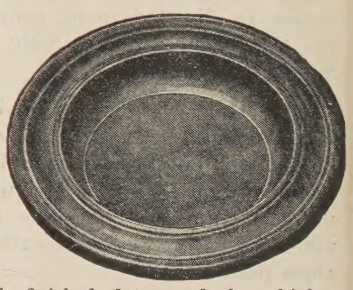

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OF INTEREST TO BAPTISTS

■ The Bellwood, Pa., Baptist Church on its 106th anniversary, and the 18th anniversary of the pastorate of Rev. H. G. Dooley.

■ Wisconsin's oldest Baptist Church, Sheboygan Falls, on the observance of its 105th anniversary. Its pastor is Rev. H. G. Wright.

■ The First Baptist Church, Manchester, Mass., on its 100th birthday, when $2,000 was subscribed for repairs and renovation of their building.

■ The First Baptist Church of Oneida, N. Y., Rev. Lee A. Howe, pastor, on its 100th anniversary.

■ The First Baptist Church in Somerville, Mass., on the observance of its 90th anniversary. Rev. Roland R. Young is its pastor.

■ The First Church in Greensburg, Pa., on the observance of its 70th birthday. Dr. Roger H. Williams serves as its pastor.

■ California's Orland Baptist Church on the celebration of its 70th anniversary. The church is making notable progress under the leadership of its pastor, J. L. Lancaster.

■ Linwood Baptist Church, Cincinnati, Ohio, Rev. H. R. Applegate, pastor, which celebrated its 60th birthday.

■ The First Church in Ellwood City, Pa., which celebrated its 50th anniversary recently. The occasion served also as a reception for the new minister, Rev. J. Norman Martin.

■ Rev. P. A. A. Killam, who has begun his 25th year as minister of the Brighton Avenue Church in Allston, Mass.

■ Dr. George Phillips, honored by his church on his 25th anniversary as pastor of the Tenth Avenue Baptist Church of Oakland, Calif.

■ Dr. R. S. Beal, who recently celebrated his 25th anniversary as pastor of the First Baptist Church, Tuscon, Ariz.

■ The First Baptist Church of South Charleston, W. Va., which, in addition to clearing itself of the church mortgage, now stands ready to burn the new parsonage mortgage as well. This leaves that church entirely free of debt, says the pastor, H. Lloyd Parkinson.

■ Dr. Oscar W. Henderson, the new president of Philadelphia's Baptist Institute for Christian Workers. Dr. Henderson served as the secretary of the Detroit Baptist Union for four years.

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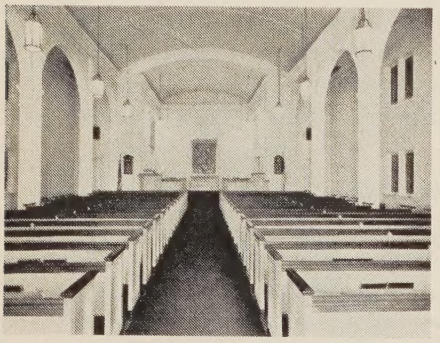
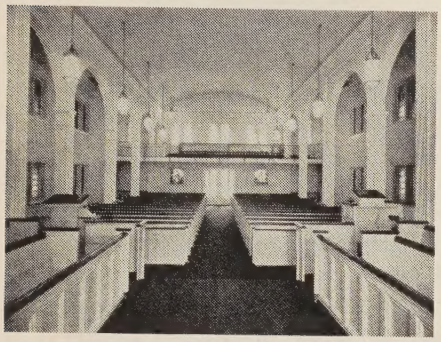
Jesus once fed a multitude with five loaves and two fishes. And here one of his churches stretches less than a hundred dollars to three hundred times that amount

Every Man Giveth

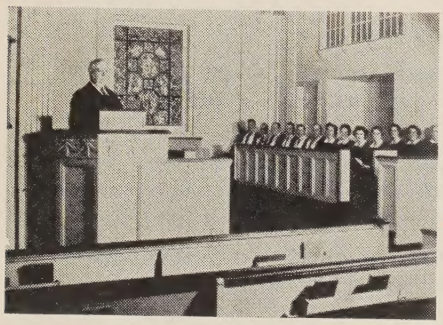
By RUTH H. GEIL



INTERIOR VIEW, FROM BACK TO FRONT



LOOKING FROM THE PULPIT TO THE REAR



DR. CRANDELL SPEAKS TO HIS PEOPLE

WOMEN OF THE AMOMA CLASS

THE ARMY has made a science of it, *logistics*, which means having the right men and materials in the right place at the right time. Early last year, the First Baptist Church of Newark, Ohio, was involved in a little logistics problem all its own. Not that they clipped the italics out of a news story to tack on to what they were doing. They did not know that it was logistics at all. They thought it was only the normal, sensible way of getting things done—the Christian way. But if the members of First Church had not been the right people, what happened never would have taken place. And if the time had not been right there would have been no materials. If there had been one of those "let's-wait-another-six-months-or-a-year" deacons or trustees at Newark, today the congregation would be worshiping under an architect's drawing instead of—but we don't want to get ahead of our story.

It was in the early part of 1942, after a morning service. The pastor, Dr. Stewart Crandell, had gone back to his study after a round of handshaking with the members. Treasurer Arthur A. Dodd went with him. It was warm and pleasant in the study, which was more than you could say for the church auditorium. It had been a cold morning—outside and inside First Church. Another thing, Dr. Crandell's throat felt as though someone had been working on it with coarse sandpaper. The dome of the building had caused it all—the winter air conditioning and the laryngitis.

The man who originally designed the church must have started to work on it right after a trip to Washington, D. C. Only some such thing would account for the capitol-like dome that First Church got, and, really, it was not a bad-looking job. But when the janitor tried to drive the breath of winter out of the pews he began wishing that the architect had been inspired by something other than the nation's citadel. Heat rises, and a dome full of heat does not do a church full of worshipers a great deal of good. The janitor would begin firing on Saturday. Sunday morning he would come down early and stir up a roaring blaze. But for the life of him he could not fire fast enough and hard enough to make the room comfortable. It was very discouraging. Secretly, the janitor often took a quiet look at the high ceiling and wondered if some ingenious person could not put the congregation up where it was warm.

That dome had a way of absorbing the preacher's voice, too. Talk about gremlins! First Church of Newark had more than you count on two hands! They lived up in the dome, and their favorite trick was snatching the sermon from the pulpit and whisking it to the upper air where they tossed the words back and forth until they faded into nothingness. Only by listening very carefully or by sitting in the front rows could the church people hear what was going on. Now, sitting in the front rows is a habit that should be cultivated in more churches. But it never was meant for First Church. The architect must have known that the back of the church is the popular place, for those front pews *dared* you to sit in them! You had to tilt your head to see the preacher and you could not see the choir no matter how you tried. By the time you sat through a service you felt that it had been more of an ordeal than an inspiration,

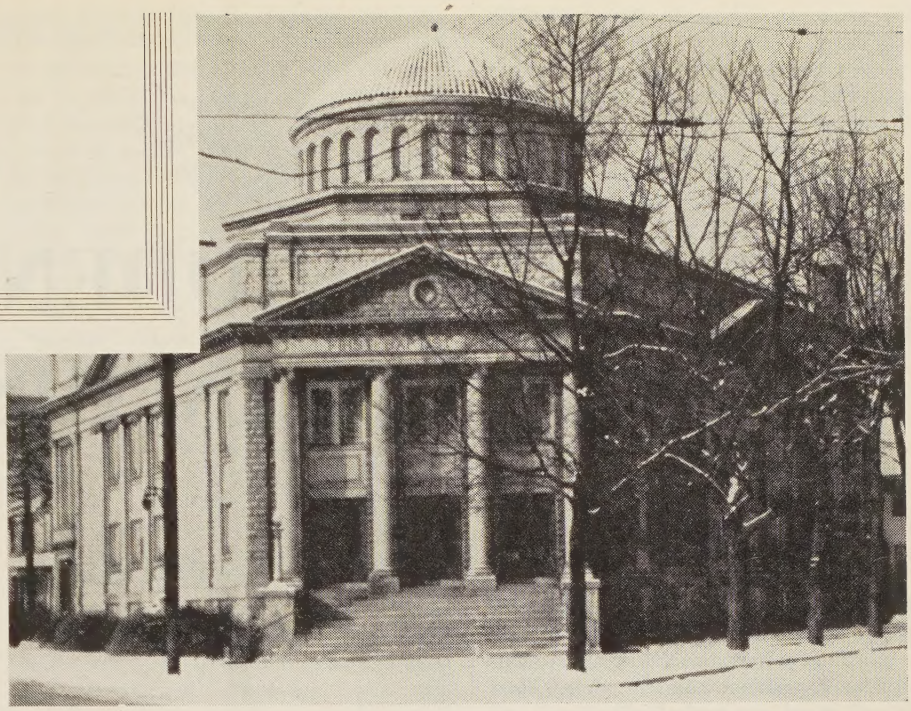
Dr. Crandell was thinking about all this, back in his study that Sunday morning. The heating system needed replacing; the organ required repairs, perhaps electrification. Other things needed attention, too. It looked as though they would have to do a remodeling job. That was why he had asked Treasurer Dodd to come along.

"Art," the minister asked, "how much do we have in our building fund?" It should not take too much money, Dr. Crandell thought.

"Let's see," Mr. Dodd calculated, "as I remember—I don't have the exact figures with me—it's something under a hundred dollars."

Dr. Crandell nodded his head slowly. Yes, something under a hundred dollars—that had been his impression, too. It would not cost much to replace the heating plant and to give the organ the attention it required. But it would take considerably more than a hundred dollars. If you had told Mr. Dodd or

Willingly



Dr. Crandell that they would be spending $34,000 before they were through with the "repairs," they would have enjoyed your little exaggeration.

On the strength of their hundred dollars minus, the church asked an architect to come over from Columbus to make suggestions. As soon as he arrived, he saw what he was up against. To get an idea of his problem, cut yourself an imaginary wedge of apple pie. Trim off the point of the wedge, and you have the old floor plan of the First Baptist Church of Newark. You walked in the narrow end of the wedge, along the left wall, then turned right, down the center aisle of the church auditorium. In other words, the aisle ran across the wedge, rather than from front to back.

The architect listened to the committee's ambitions. Only a few repairs. We have a hundred dollars. Heating system—organ. A hundred dollars. Not too much remodeling. Keep it simple. Only one hundred dollars!

The architect heard them through. He looked around carefully. Then he said something that rocked the church people back on their heels for a moment. "Minor repairs would be a waste of money. Why don't you completely remodel?" After they recovered from the shock, they began to like the idea.

"Why don't we remodel?"

None of the men could answer that one. There was no reason why they should not. No *good* reason. Of course, that little matter of expense had to be considered, but the idea was the thing now. The architect began talking again; he pictured for them what their new church could be. A new ceiling under that dome. No more cold Sunday mornings. A new auditorium, built the long way of the wedge, partitioned off to make a rectangular sanctuary. Classrooms along the sides, filling up the odd corners. The thought was fascinating. Money? Surely, it would take money. But the men felt sure the money would come when people saw the vision the committee had just witnessed.

People began to talk and give and, before they knew it, they had effected astounding changes. A chancel was built in the former annex, with the organ recessed at one side of it and stalls placed for the choir. The baptistery was put at the back of the chancel, opening at either end into dressing rooms, fronted by a medallion art glass window. The window, given to the church as a memorial to one of its physicians, was constructed so that it could be moved back against the wall of the baptistery when necessary. Since the window is a part of the church that has been built within the church, it receives no natural light at all. But all the way around the "outside" of the window fluorescent lights illuminate it evenly, and it makes an exquisite background for the chancel.

They leveled the bowl-shaped floor, laid new carpets, built a new balcony, painted the church interior ivory white. By the time they had finished this work they had practically a new church.

One church member commented, "We didn't mean to do quite as much as we did, but one thing led to another. Take for example these pews . . ." Pews and chancel furnishings of white oak seemed to be the perfect furnishings for the room. "We didn't intend to buy new furniture, we were going to make our old pews do. In fact, we had a carpenter already engaged to alter our old ones when the need arose. But we couldn't put those things back without spoiling the effect we had worked so hard to get. They would have stood out instead of blending into the background of the auditorium. So someone made us a present of the necessary money, and we went ahead."

That is the story you hear regarding many of the new improvements—"we intended to use the old equipment but it was out of place in our new sanctuary, and rather than have anything spoil the effect, someone gave . . ." The church has no particularly wealthy people but they were more than willing to give of what they had. Even the children became interested; the junior department put on a play and donated the proceeds. The choir bought new robes so that their appearance would add to the general effect. The adults gave, the children gave, everyone gave; all together gave $25,000. The whole remodeling job cost $34,000, but all has been paid for now except $9,000. Jesus once fed a multitude with five loaves and two fishes. And here one of his churches stretches less than a hundred dollars to three hundred times that amount!

Not only did the church gain a sanctuary, but also the remodeling increased the usefulness of the other space for church school purposes. All the way around the chapel on the second floor the Sunday school classrooms are now enclosed rooms. Because of the shape of the building, they are of necessity odd sizes, but ingenuity and imagination have made them useful and charming. All of them are wired for amplifiers, and the windows of the sanctuary open casement style so that any overflow crowds can be seated in these classrooms.

One of the most outstanding of the Sunday school classes is the Amoma Class. They always have been hard workers and have maintained an extensive social-service program. At the time of the remodeling, these women wanted their room to express the same spirit as the rest of the newly remade church. They decided that they needed carpeting, new furniture and other such things. They estimated that these changes would cost $500. Most classes

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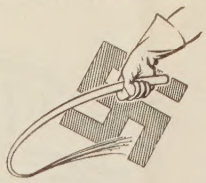
Underlying Sources of Nazism and Democracy



HIDDEN HANDS IN HISTORY

By J. WESLEY BREADY

HISTORY for several decades has been written largely from an economic, a materialistic, a nationalistic or a political point of view. Thus are obscured the underlying moral and spiritual streams of influence which alone can reveal its deeper significance and transmit its most poignant truths.

Ask any ordinary group of educated men and women, "Whence came our heritages of free and self-governing institutions throughout the English-speaking world?" and the answer inevitably will emerge: "Why, they sprang from the doctrine of the Rights of Man, from the Age of Reason, from the eighteenth-century rationalistic philosophy which raised as its watchword the flaming humanistic cry—'Liberty, Equality, Fraternity.'" In a word, the philosophy of the French Revolution will be acclaimed as the nursing-mother of modern liberty and the answer to the query: "This freedom—whence?"

Now, it is just here that the basic assumption of modern secularistic education has run awry; for the so-called "social sciences" (history, economics, sociology, philosophy, even religious education) have proceeded from a false historical premise and thus led to disillusionment, if not despair. Lord Acton, in his preface to the famous *Cambridge Modern History*, has reminded us that all ages are directed by hidden hands; that the prevailing spirit of every era is determined by the thought and action of men who long since have passed to their graves. This is a truth that our practical, pragmatic, pedantic period has quite failed to comprehend. So, in its light (together with that afforded by many years of historical research), let us trace the impact of the hidden hands that lie behind and below the terrific struggle now convulsing the world. For those unseen and unsuspected hands have largely molded the conflicting cultures now in death grapple for the future control of human society.

The Hand of Humanism

The pseudo-philosophy out of which nazism has finally sprung first appeared in England in the late seventeenth and early eighteenth century under the misleading name of "Deism." Deism, despite its parading airs, was a hybrid philosophy and a soulless religion. In the last analysis it was a conglomeration of secularism, materialism, naturalism and skepticism. It prattled continually about the "Religion of Nature"; but really it was a system of atheistic fatalism, which served first as a cloak and later as an excuse for private immorality and social degeneracy.

The essence of this pagan, naturalistic philosophy is clearly reflected in the smart, glib lines of Pope:

"Thus God and Nature formed the general frame,
And bade self-love and social be the same.

. . . . . .

One truth is clear—whatever is, is right."

Under the domination of deism, for about eight decades (from the Restoration till the conversion of Wesley), English social life sank from bad to worse, and from worse to desperate. Puritanism, under the Anti-Puritan Code, was torn and tortured. The accursed slave trade was growing by leaps and bounds. Drunkenness reached a pitch never known in England, before or since. Gambling became a national obsession, and prostitution a plague. The country was ruled by an aristocratic and nepotistical clique; ignorance and illiteracy were descending as a pall upon the working multitudes; the moral degradation of the common people reached its nadir of shame. Montesquieu, writing in this period from England to France, said that among the intellectual classes in England there was no such thing as religion. "If anyone mentioned it," said he, "everyone laughed." Bishop Butler and Bishop Berkeley provide similar evidence; while *The Cambridge Modern History* designates this age as "an era of expiring hopes." Man had usurped the place of God. He was intoxicated with a "knowledge that puffeth up"; he was devoid of the love and the wisdom that "buildeth up."

During this period the deistic dominance Voltaire, Rousseau, and Montesquieu all lived for prolonged periods in England. All were fêted and petted by the smart, free-living and free-thinking set; and all brought back to France the new skeptical and naturalistic philosophy. So when they had adorned and embellished it with French epigrams and literary embroidery, it became in turn the philosophy of the French Revolution. And when that revolution reached its zenith, it culminated in the Reign of Terror, when each demagogical "Liberator" was hustling his fellow liberators to the guillotine, lest they get him there first. Paris gutters, at this time, were red with human blood; and the apostles of naturalism, shouting, "Liberty! Equality! Fraternity!" and mouthing pretty phrases about the Age of Reason, took a prostitute of the Paris streets and crowned her "Goddess of Reason."

Three French democracies (to say nothing of dictatorships and monarchies) have since fallen. And in the last French census 75 per cent of the population put themselves on record as having no religion. Of the remaining 25 per cent,

only a fraction have any vital knowledge of biblical, Protestant Christianity. Did the philosophy of the French Revolution, then, bring freedom to France?

Turn now to Germany, and see the hidden hand of humanism at work there. Frederick the Great, creator of the German military state, was a confirmed apostle of Voltaire's deistic skepticism. In 1750, bestowing upon Voltaire a pension of 20,000 francs a year, together with board and lodgings in the Royal Palaces in Berlin, Frederick persuaded the French skeptic to come to Germany as king's chamberlain. And here began the gradual process which undermined Christianity in the land where the Reformation began. Frederick and his state hierarchy made a literary and intellectual idol of the French skeptic and thus opened the dykes to a tide of naturalistic humanism that left no place for God and that sneered Christ out of court. True, after three years, these two "human forces" quarreled violently, and neither looked upon the face of the other again, though each maligned the other as long as he lived. But already the damage was done. Voltaire, under Frederick's patronage, had sown the dragon's teeth in Germany. From then on, materialistic skepticism became the smart and dominant philosophy among the German intelligentsia.

The Fichte philosophy in Germany carried this trend a step further. Even the Kantian philosophy (especially the *Critique of Pure Reason*) was not uninfluenced by it. But it remained for Nietzsche, a pastor's son, to carry this naturalistic humanism to its crassly logical goal. Nietzsche's doctrines of the Superman, the Will to Power, and the Overlord State represent bestial paganism without a redeeming grace. The Will to Power is the Superman's only god. He recognizes no moral law, no sanctity of contract, no religion, no faith, no high and holy emotion. His lusts, his appetites, his ambitions are his driving force. He will brook no opposition to his iron will. Christianity to him is worse than nonsense—a mere sop for weaklings; democracy is a silly delusion; and the common people are puppets, whom he manipulates for the satisfaction of his own desires. The complete Superman, accordingly, will forge the Overlord State as the instrument of his Will to Power; and the Overlord State will subjugate all weaker peoples to his rod and yoke.

Is it surprising that Nietzsche went insane at forty-four years of age and remained a mad man till his death (in 1900) at fifty-six? But, before his death, he had injected madness into the military oligarchy that controlled his unhappy country.

Hitler's crazy patchwork, *Mein Kampf*, is a rehashed version of the Nietzschean brand of naturalistic humanism. Hitler, imagining himself to be the Superman, forged what he thought was the Overlord State, and the world now is experiencing his attempt to subjugate all "weaker" peoples to his tyranny. At last the hidden hand of humanism has emerged to the surface, and we see it in all its incredible bestiality. If we have spiritual insight, we also see what happens when man accepts a philosophy which places the creature in the stead of the Creator, when in arrogance and rebellion he worships the idol of his own "natural" majesty and power.

The Hand of Faith

Return now to England. Deistic naturalism was uprooted there through the medium of the greatest revival of "vital, practical Christianity" the world had known since apostolic days. The central character of that revival was, perhaps, the most remarkable religious leader since the apostle Paul. Yet at the age of thirty-five John Wesley, who was to transform the moral and spiritual outlook of the English-speaking world, was a failure. True, he was a professor at Oxford, a master of erudite English, a man of unimpeachable character and a natural genius—but nevertheless, a failure. Then came his famous conversion experience, a veritable transfiguration, which changed him from a pedantic priest into a flaming prophet of God. Do you want a sentence biography of Wesley? Then mark well the words of a great Baptist minister of education, Augustine Birrell. "For fifty-three years," says Birrell, "this inimitable man contested three kingdoms for God. And he won!"

That contest is one of the noblest epics of history. During those fifty-three years Wesley preached 46,000 sermons, most of them in the open air. He traveled 226,000 miles, chiefly on horseback. He published 233 books and pamphlets. He made $150,000 in profits out of his publications; yet never did he spend more than $150 a year upon himself, and when he died he was worth less than $50. He gave his all to God and to the poor. But in the words of David Lloyd George (another Baptist), "He left to the whole English-speaking world a heritage incomparably sublime."

Wesley died in his eighty-eighth year, in possession of all his faculties. His last words were: "The best of all is, God is with us!" And as his breath ebbed away he was trying to sing:

"I'll praise my Maker while I've breath,
And when my lips are sealed in death,
Praise shall employ my nobler powers."

In his last will and testament this mighty prophet instructed that his body be buried "in nothing more costly than wool." No silk or satin adorned the corpse from which his spirit had fled. And he desired that £6 (approximately $30) be set aside to be given to "six poor men, out of work," to carry his body to the grave. Neither horse nor hearse took part in Wesley's funeral. But the great preacher was mourned by hundreds of thousands of twice-born souls to whom he was a father in God.

The Evangelical Revival, which issued from the labors of the Wesleys and Whitefield, restored faith and hope to a faithless and hopeless age. It meditated Liberty, Equality and Fraternity in a spiritual atmosphere. By means of a spiritual revolution, it created a New England on Old England's soil; and, through its spiritual sowing, it prepared the way for the Century of the Pax Britannica, the most truly progressive period perhaps in all world history. Thirteen times, in the "floating prisons" then called ships, did Whitefield cross the Atlantic on his mission of love and grace; and five great American universities are but a small part of his legacy to the New World. Dr. Thomas Coke, Wesley's first American "Superintendent," crossed the Atlantic eighteen times and died on the Indian Ocean, while planting Christian missions in the Orient. As for Francis Asbury's mighty work in America, it needs no comment here.

Jesus taught: "By their fruits ye shall know them." In my recent book, *This Freedom—Whence?* the fruits of this modern baptism of fire are set forth in detail. Space permits only a few suggestions here; but it confidently may be asserted that the epic succession of Christian, liberty-mediating reforms which followed in the wake of this spiritual revolution created the arterial system through which the life blood of modern freedom has flowed.

By consent of the world's greatest historians, the abolition of the slave trade and slavery throughout the British Empire without the shedding of blood is the most magnificent social and moral achievement the modern world knows. Trevelyan says: "It saved the civilization of Europe." Who, then, were the men who led this glorious crusade? Consider the score of leaders right through from Sharp, Clarkson, Wilberforce, and Zachary Macaulay to Sir Thomas Fowell Buxton, and the amazing truth emerges that every one of these leaders was a child of the Evangelical Revival. They all saw in every Negro save their brother "for whose sake Christ died." Among them were Baptists, Methodists, Angelicans, Quakers, Congregationalists and Presbyterians, but they were "all one in Christ." With this victory American slavery was doomed; and never can we understand Lincoln till we understand the evangelical influences which sensitized his conscience.

Here, then, was the first fruit of this spiritual awakening. Other fruits followed in rapid succession. Soon the barbarous prison system and penal code

(Please turn to page 15)

How some churches are learning to advance through a Retreat

By F. B. McALLISTER

Enrichment *Through* Retreat

MUST a church stop its leadership training and group-planning program during the summer? A few churches—and the number is growing—have answered this question with an emphatic No. To their various organizations they are bringing the benefits of midsummer and early fall conferences or retreats. Once a church and its groups have caught the vision of these meetings and have experienced the results throughout the entire year, they continue to advance through retreat. The gatherings become permanent institutions that mean more to the lives of the individuals—and to the progress and inspiration of the groups in the church—than almost any other factor in the program of the church year.

The Church School Retreat

It is possible to plan a late summer week-end conference for the teachers and officers of the church school of such magnitude as to raise the level of work for the entire year. Because of its recreational and social possibilities, as well as its informational and inspirational aspects, such a conference is a thing that gets into the very blood stream of the church's life. And, once started, the favorable enthusiasm generated becomes its own promotional force.

Here is the way one Sunday school went about it. In the early summer, the pastor and a few of his church school staff visited several small hotels at a lakeside. They found that the managers of these hotels were happy to become hosts to the officers and teachers for a week end following Labor Day. The coming of the church group would aid the summer hotel in prolonging its season, and rates were reasonable. After a careful survey of the possibilities the staff then selected a hotel, or an assembly ground, and arranged a tentative date with the management.

Very early thereafter the school counselors made a general draft of their plans for the conference. When this was done, committees were selected and a time for their meeting was arranged. Several of these committees were: program, promotion, finance, house, kitchen, table, devotions, recreation and fun, speakers and leaders, conveyance, registration, and a committee "for those who remain at home."

The designations themselves indicate the varied responsibilities of these committees, but some suggestions that have grown out of years of happy experience may assist materially.

For instance, guided by an efficient program committee, one conference began on Saturday afternoon at two o'clock, with assignment of rooms or huts, recreation, and such orientation as the brief time allowed.

The first dinner hour was unforgettable. The kitchen committee had planned its best for this initial meal, and the committee on recreation and fun had arranged for stunts, introductions, and, of course, a "sing-song." Then came announcements, cautions, urgent words as to promptness, and general remarks about the program for the benefit of those who had not yet caught the full purpose of the conference.

Following the dinner hour was the first general assembly, with the pastor as the keynote speaker. Then a counselor presented one of the chief topics of the retreat. After that came the first departmental conferences, the purpose of which was to consider the application of the suggestions previously made by the speaker. Before dismissing the group, the leaders outlined plans of each unit and the proposed procedure. The session closed with a memorable devotional service.

Next day came breakfast, with its stimulating program, and then a church service for all, at which the pastor addressed the entire assembly. Followed then the second general theme to all of the conference, and the breaking up of the assembly into units for a second discussion and study. Then dinner, singing, announcements. In the afternoon came the third theme and its application in the conferences. Then supper, announcements, and a review of the deliberations by the superintendent and leaders of the conference group. Finally, a farewell hillside service of consecration and dedication.

Duties of Committees

The duties of the committees are important. The house committee, for instance, is responsible for the many familiar or unfamiliar requirements that may arise as regards the process of living together. On this committee should be a motherly person, a nurse, and a handy man.

The committee on promotion is very essential, especially when the plan of the retreat is an innovation. After the general appeal is made and signatures are secured, then should follow personal effort. The pastor may be assigned the few names of those who have not caught the significance of the occasion, but who should go along and who need to be "sold." Especially should the young

people be present in considerable numbers. Not only the teachers should be present, but several officers from each church school organization.

The finance committee should collect in advance, or at the conference grounds, the quota assignments from each person. Incidentally, always should the church school treasury liberally subsidize the retreat, so that no one may feel embarrassed because of the personal expense involved.

The kitchen committee should consist of the faithfuls who serve all the while at the church. And how they enjoy their work at the assembly! They step into a summer hotel kitchen like old hands and revel in it. Dishes? Each table cares for a meal.

Devotion committee? This group should be composed of those who have ingenuity and imagination. Sunsets, hillsides, lake views—let them choose. Recreation? There is always someone who knows what to do and when, correctly. Speakers committee? Experienced leaders should be chosen as speakers and instructors.

The committee which cares for the Sunday school service at home will arrange for an assembly meeting and secure a speaker or teacher who will assure the largest possible attendance. This service should be so carefully planned that each year the school will look forward joyfully to the day. When the pupils know that their teachers have not gone for a week-end lark, but for serious study and planning, they will catch the spirit and co-operate gladly.

Some Definite Objectives

Although the goals of the retreat for the church school will vary from year to year, there will grow out of the conference considerations very definite objectives. This past year, serious consideration was given to the responsibilities which the school would face in view of the present conflict. Advance steps were contemplated. Especially helpful were the objectives of the Baptist Church School Advance program. Here was a chance to check up, to set objectives, and to plan for reaching these objectives.

During the years, the following interests of the church school should receive attention: checking on personnel and equipment; building a strong youth department; considering week-day recreational opportunities afforded by the church; organizing a brotherhood monthly dinner meeting; developing young adult work; creating more impressive worship programs for the entire church school; considering how the spirit of missions may permeate the entire organization, and appointing a strong missionary committee to achieve this end; forming a junior board of deacons; and making more effective the work of the nursery department. These are but a few of the projects worthy of consideration.

Out of deliberations such as these the school under consideration noted the following results: (1) programs in the several departments were definitely improved, and there was an appreciable increase in attendance and interest; (2) the youth department developed until the attendance went well over the hundred mark, and the work went forward in a manner such as no one had thought possible; (3) each night in the week there were well-planned recreational programs, sponsored by trained, efficient leaders; (4) brotherhood dinners were held—meetings of great interest and effectiveness; (5) the young adult work staggered for a time, but later developed until the obvious strength of the church was to be seen in this department; (6) worship programs in the entire school became effective and beautiful; (7) missions became a part of the regular program; (8) an excellent junior board of deacons was developed. In a word, out of these conferences came many of the factors that have made the educational and social program of the church school a reality and a stirring achievement.

The Youth Assembly

If possible, the youth assembly should be of a week's duration—and what a glorious and memorable week it will be!

The procedure of preparation is somewhat similar to that of the church school retreat. Because of the more extended time, however, more involved planning will be necessary.

Within fifty miles of almost every town and city there is likely to be a satisfactory conference site or camp ground. Occasionally established conference grounds exist for this very purpose. Sometimes the management can furnish the necessary help, and often the personnel provided is of such high caliber as to contribute much to the success of the conference.

A planning committee should give careful thought to the activities of the assembly. It should secure and instruct subcommittees in their duties for the week. There is an amazing amount of work here, but usually the young people find so much pleasure in planning and doing the work that what at first seemed a difficult task soon becomes more like play.

Here is a single day's program. A capable bugler rouses the camp. If not a bugler, then a resounding bell serves the purpose. Then comes a sunrise service, in a carefully chosen spot. These devotional gatherings in themselves make the retreat unforgettable. Then breakfast, announcements for the day, and singing. Then come classes for the consideration of carefully assigned themes which apply to the training and thought of youth, such as life service, training in Christian leadership, Christian personality development, discussion groups, mission study classes, youth relationships, denominational study, and church program building. Accurate record is kept of attendance.

After lunch, with its inevitable fun about the tables, announcements, and introduction of guests, comes an afternoon of planned recreation. Swimming, hiking, nature study, archery, checkers, private devotions, reading, rest—anything that makes for complete recreation.

Then comes dinner, and with it will be large appetites, more fun at the tables, singing, and announcements. Classes, conferences, and recreation will follow; but first, immediately after dinner, comes the vesper service. Materials for the vesper hour should be prepared and mimeographed long before the encampment begins. The services should make use of inspirational speakers; a choir, if possible, composed of the young people themselves; a song leader; and, greatly to be desired, a good break in the weather.

After the classes, there should be planned for each evening some recreational venture—a jaunt, a ride—at the end of which substantial refreshments will be waiting.

The events of each day should be planned so that they flow naturally. Restraints should be few, and few should be needed. The sessions should be decidedly religious. Newspaper headlines may best be left out of the week's conference. Youth counselors should be folk of patience, initiative, versatility, and spiritual zeal. This year, with so many young men and young women away, the problems will be large, but the short vacation should be sought for its fellowship and inspirational values. More than ever the retreat is needed this year.

At one youth assembly plans were made for an "Acquaintance Hour" for Sunday evening after church. Very happy and informative programs were developed. More effective teen-age devotional and social plans were made. Provisions were made for recreational rooms to be used by soldiers on Sunday afternoons. Courses in religious leadership, personality development, and life service were outlined. Good effects of these considerations were felt throughout the year.

Other Church Groups

A "must" in church planning is the day's outing for the boards and classes within the church group. A near-by lake or park may provide the setting for these all-too short retreats, but their very brevity heightens their desirability. No group within the church should omit them from the year's planning. Some of them will consist merely of an afternoon or evening, with a picnic dinner as the central feature, but that afternoon

(Please turn to page 15)

Is Your Church Safe from FIRE?

By DELBERT JOHNSON

Safety Research Institute, Inc., New York

A FIRE, of undetermined origin, started in the basement beneath the organ and spread through a wall, separating vestry rooms from the altar, to an attic. Two hours after firemen began battling the blaze, the steeple toppled over."

This cryptic newspaper account of a fire that recently razed a church in New England is only one of the hundreds that are reported every year.

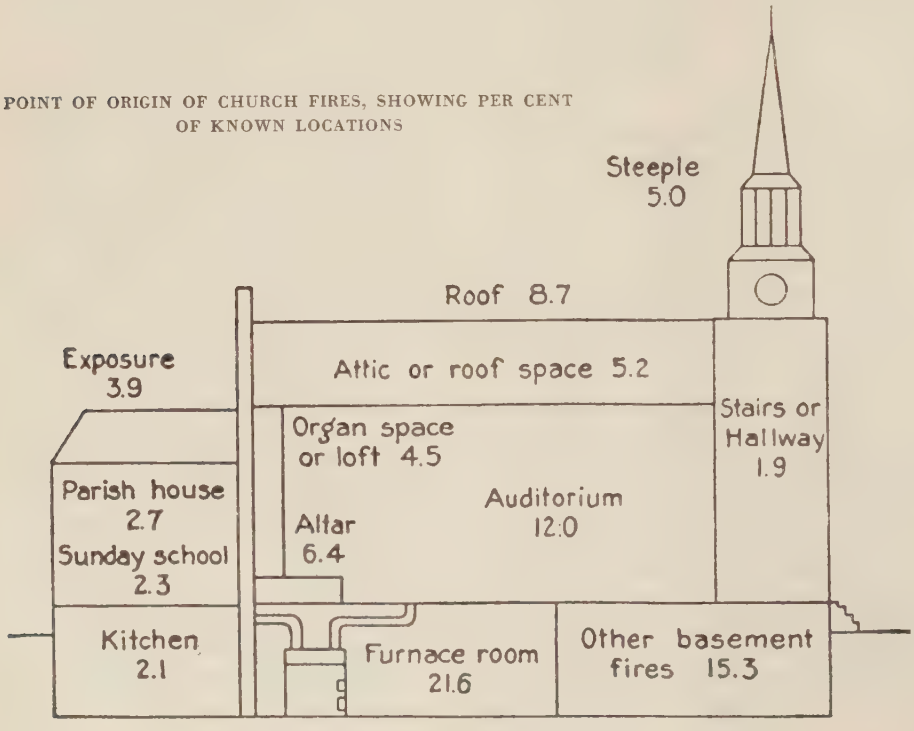
Could the same thing happen to your church?

This is not an idle question. Losses in church fires exceed $5,000,000 every year and average $4,873 per fire, much higher than for most occupancies. The per cent of loss to property involved averages about 16 per cent.

A thorough inspection of the fire safety conditions of your church will reveal whether or not a fire is *likely* to break out. Fires do not merely happen—they are *caused*. And in nine cases out of ten the root cause is some human failing, such as carelessness, negligence, indifference or ignorance.

Typical of church fires was one in the Middle West. The janitor started a fire in the furnace and went home to lunch, thoughtlessly leaving the damper open. Combustible partitions near the furnace ignited. The fire was noticed by a passer-by who sounded the alarm.

POINT OF ORIGIN OF CHURCH FIRES, SHOWING PER CENT OF KNOWN LOCATIONS



Fire safety has two aspects—fire *prevention* and fire *protection*. To prevent fires from starting, all unnecessary hazards must be eliminated. The next step is to provide adequate equipment for protecting the building from a fire that might break out in any one of several common danger spots.

It must be borne in mind that no place of public assembly is ever completely free of the menace of fire due to human carelessness or ignorance. Hence, those responsible for the church's maintenance must provide an adequate number of extinguishers in convenient locations, such as the furnace room, the organ or choir loft, the main entrance and the social rooms. The prompt use of an extinguisher on a beginning fire can prevent the spread of flames to inaccessible sections of the building.

Statistics provide valuable means of determining where hazards and danger spots usually exist. For instance, 33 per cent of all church fires are due to four causes: a poorly maintained heating plant, defective flues, defective electrical wiring, and lightning. Other common causes of fire, in their order of frequency, are: exposure to near-by fires, sparks from chimneys landing on a wooden shingle roof, spontaneous combustion, candles, gas explosions and incendiarism. A simple enumeration of these causes of disaster shows what to look for in conducting a fire inspection and indicates how these defects should be corrected.

Churches, often entirely unheated during weekdays, require forced fires to heat them on one or two days of use. Keep chimneys, flues and heating pipes in good repair. Provide sufficient clearance and protection between pipes or

flues and woodwork. Install heaters properly, provide protection for near-by woodwork and have heaters large enough to avoid forcing.

Defective wiring due to deterioration of old installations or overloading by increased church activities that demand more electricity is the third greatest cause of church fires. Organ wiring and organ motors are particularly dangerous because the loft may connect directly with the attic or form a clear space from the basement to the roof. An organ motor that has been left running may become overheated and cause a fire when the church is unoccupied. Have the organ motor and the wiring installed by competent persons and have them inspected at least once a year. Place a sign at the console, warning the organist to shut off the motor.

Churches are often higher than surrounding buildings and, especially in smaller towns, their steeples make them a ready path for a bolt of lightning. In many instances the structure struck smolders for hours before bursting into flame. Churches should be equipped with a complete system of lightning-rod protection, and this is particularly imperative if the church happens to be located in an area where the ground is rocky, sandy, or clayey, with permanent moisture several feet beneath the surface.

The shingle roofs of most churches make them susceptible to sparks from a fire in another building. Churches should use fire-retardant roof coverings, not wooden shingles, if they can be obtained.

Part-time janitor service is an important factor in the fire record of churches. This lack of supervision shows up clearly not only in the great number of church fires, but in the fact that 60 per cent of these fires are discovered by outsiders after the fire has gained considerable headway. More frequent and thorough inspection of the heating plant, the organ motor and similar "danger" spots is essential wherever the church does not employ a full-time janitor. Also janitors should be required to make a careful check-up of the church premises immediately following every service and social gathering.

On the side of protection, all fire extinguishers should be inspected at least once a year; if necessary, they should be recharged. In most cases, the church custodian can do this on the premises without removing the extinguishers from service, but he should be instructed to use only materials furnished by the manufacturer, and not to undertake amateur repairs. If the outer shell becomes damaged, or if other defects are evident, the extinguisher should be returned to the manufacturer for proper reconditioning. Keeping "first aid" fire-fighting equipment in good working order is an indispensable first step in providing for the protection of life and property.

Similarly, if automatic sprinklers or other fire-fighting equipment are installed, they should be checked periodically. In many cases, accidental damage or vandalism—or neglect over a period of years—has rendered emergency equipment useless at the one time when it was most needed.

These precautions all require more time and effort than expense. But when the lives of a congregation and its home of worship are at stake, no one should begrudge the necessary vigilance.

Every Man Giveth Willingly

(Concluded from page 7)

would hesitate a long time before taking on such a financial obligation. But not those women! They raised this sum and, in addition, they plan to make a payment on the remaining church debt. The beautiful finished room is typical of the attitude of these people who are not satisfied with a job that is only half-done.

You might think that after their church was finished the members might be content to sit back and enjoy it, feeling that they had no other contribution to give; but they did not react that way.

The young people have banded together in a Baptist Youth Fellowship and although their number is not as large as it might have been several years ago, they carry on a program of evangelism, community service and fellowship. Workers are beginning to pour into Newark for defense industries, and the B.Y.F. realizes that it has an unexcelled opportunity. At the same time they are considering entertaining the State Convention in November, should it meet this year.

The church itself co-operates with the city Ministerial Association, of which Dr. Crandell is president, to set up a program for a government trailer camp that is being opened for the workers of a new aluminum plant. They intend to erect a temporary building out there that will serve as a chapel for all denominations. They desire their program to be so all-inclusive that the workers on all shifts can find time for worship. Fully as important, they know the loneliness and the boredom that may result from being cooped up in small living quarters in a strange community. Consequently, they have decided to make a social center, too. Vacation church school, Sunday school and other programs will be adopted as soon as the people get settled and become better acquainted.

To talk to some of the church members one would think that they had not been doing anything out of the ordinary. They feel proud of their church, and justly so. However, most of them think that the credit should go to their pastor. "We couldn't have a better leader to bring us through these times," the church school superintendent exclaimed.

No matter who is responsible, the First Baptist Church of Newark has a new sanctuary. It puts into wood and metal the conviction of the members that the house of the Lord should honor and glorify the Lord of the house. Perhaps that explains the new dignity, warmth and consecration in the little white chapel these days.

Chaplain Without Uniform

By NEWTON C. FETTER

ALONG the campus walk, under the nodding branches of the elms, fifty young men march smartly, fresh and trim in navy blue. Up to the door of the hall they come, swinging arms beating out the rhythm of their paces. At the door they break ranks, and the formal lines dissolve into individuals—into young men of eighteen and nineteen. Here is wartime youth going to college.

The university pastor is encountering new problems these days. He is ministering to a new type of student. But the wartime student is as earnest as students ever were and, perhaps, a little more interested in the lasting things of life. That is what happens when you come face to face with powers and principles which prove that there are very few lasting things. These wartime students, these boyish soldiers and sailors, know that they are going to live dangerously, and they know that men who live dangerously have all the more reason to live nobly.

That is why one Baptist university pastor said, "These days I am a chaplain without uniform—right here on a college campus."

The new relationships which university pastors must set in motion will not be very different from the techniques they have used in the past. Back of their work will be the same reasons that brought them to the campus in the first place. You see, years ago, when the state universities began to grow in size and more and more students started to attend them, things happened. And they were not always good things. Young men and women suddenly set adrift on this big sea of new ideas, new questions, new answers, sometimes were frightened by the wind and the waves. The ideas and the questions were confusing; old answers seemed inadequate. Many of these youngsters thought that faith could not possibly have any place in a rational world.

So the churches decided that they had better come to the university along with their boys and girls to help them hold on to ideals while they were getting ideas. In 1903 Baptists placed their first full-time university pastor on the campus of the University of Michigan. Today, they have full-time representatives at thirty-one large state and independent universities and part-time representatives at four other institutions.

The first word in the university pastor's notebook is friendliness. After the names of incoming Baptist students are secured (other denominations are ministered to by their own representatives), the university pastor, together with his committee of students, sends letters of welcome. Soon there is a "get-together" in his home. Do the students come? In droves! And that's the beginning of beautiful friendships. From that first meeting, the pastor starts looking around for leadership material, much as a sports coach keeps a keen eye open. Up till now it has all been fun, but there is serious work ahead, and the pastor needs his team.

Usually there are four principal parts of a university pastor's work. The first is worship. Students are encouraged to attend church, to develop worship programs for their Sunday evening meetings and to discover the importance of private devotions.

The second element in the program is self-expression—in a discussion group, in committee work, in deputation service. In one area the university pastor, together with a group of forty students each year, has carried on a well-planned gospel-team program. From twelve to fifteen students visit a church for a week end, meeting with the young people on Saturday evening for a social hour, joining with them on Sunday for worship and discussion. Over the years this group has visited seventy-five different churches.

The third element in the university pastor's work is concern for the welfare of others and a willingness to put that concern into unselfish action. University pastors lead in projects to understand, reach and help racial minority groups and underprivileged communities. Sometimes manual labor is called for, as when a group from East Lansing went to another city to revamp a social center. During the day the students worked with their hands: cleaning, painting, papering. At night they worked with their minds, learning why the social center was necessary.

One pastor supplied young women teachers every Saturday afternoon for a school of "incorrigible" girls. The director of the school commented, "Because of the service that these college girls give, the whole atmosphere of this place has been transformed."

The fourth element is recreation. Hikes, home gatherings, outings mean much to college students. College life is not so strange and terrifying, after all, when there are parties and social opportunities like those at the old church back home.

These hikes and discussion groups and gospel teams bring out a great deal of talent that had been hiding away, waiting for someone skillful enough, patient enough, to bring it into the open. And when young people realize they can think or speak or preach or serve—there's no stopping them! The

university centers are effective recruiting stations for the Christian ministry. And where could preachers be more fitly born than on the front line of education —particularly when that education is channeled by faith, service, outreach? The personal chats which the university pastors have with these youngsters have turned many a self-styled agnostic into an inspired and inspiring Christian leader. The university pastor succeeds because he talks to students as a student himself. They are both learning; each is prodding the mind of the other. Always the minister is sympathetic, understanding; never dogmatic. There was Mary, taunted by her friends for refusing liquor, who cried out her bewilderment on the shoulders of the pastor's wife, asking, "Is it worth while to stand up for things you believe in?" She decided, for herself, that it was worth while. There was Jim, a brilliant technical student. Ready to quit college, he changed his mind when he associated quitting with being a quitter. The pastor helped direct his decision, but Jim thought it out for himself.

Chaplains without uniform—they are today's university pastors. Just now, they are counseling in war tempo. They are seeing long lines of marching men swinging across the campuses of the nation. Their usefulness is limited by military regulations and hours. But they are staying right on the job, ready to serve where they can. They are hearing, even now, the excited shrill of armistice whistles, the peal of college bells calling all American youth back to the campus.

They will be there—those university pastors—to meet the lads who laid down their books a few years before. They will have to work harder than ever to wipe away the cynicism of war. But with God's help, the university pastors will keep right on teaching your girls and boys that religion is a necessary part of education, and they will teach with friendliness, understanding and genuine interest.

Hidden Hands In History

(Concluded from page 9)

were purged and reformed. The chief pioneers in that noble struggle were John Howard and Elizabeth Fry; the former a Congregationalist, the latter a Quakeress preacher. Both were products of the new spiritual awakening; both were led by the hand of faith. Then followed the movement for free and popular education. It began with the humble Sunday school. It expanded through a dozen Christian organizations of amazing initiative and verility and issued finally in Gladstone's Board School Act. But in Gladstone's own words, "That Act only filled in the gaps." The great modern Pentecost had laid the foundations of national education in England, and the Bible was at its source. Britain's educational system, one of the best in the world today, was inspired by the Evangelical Revival.

Again, the whole Protestant foreign missionary movement was a fruit of this expanding revival. The Reformation century (sixteenth) knew nothing of foreign missions. The Puritan century (seventeenth) dreamed of them but never implemented them. Wesley preached. "The *World* is my parish." And the whole Protestant world missionary movement ensued. The tiny Moravian movement is the only exception to this general statement, and through Peter Böhler it helped toward Wesley's conversion.

Space fails me to tell of the reforms of Lord Shaftesbury, "The Emancipator of Industrial England," and the greatest of all social reformers. He called himself "an Evangelical of Evangelicals," and he, the statesman, pronounced Wesley, the prophet, "the greatest character in all modern history." Moreover, the world-stirring work of Thomas John Barnardo, "The Children's Champion," was as much guided by the hand of faith as was Shaftesbury's Parliamentary career.

Many other reforms in this revival succession might here be cited. In conclusion, recall the array of voluntary Christian organizations that issued from the Great Awakening. The Sunday school movement and the Young People's Society of Christian Endeavor sprang from it. The Y.M.C.A. and the Salvation Army are its children. The British and Foreign Bible Society and the American Bible Society followed in continued succession; while the same is true of the Christian Literature Society of Britain and the American Tract Society of the United States. The great modern temperance organizations sprang from the same source. From this source also came the Societies for the Prevention of Cruelty to Children and the Societies for the Prevention of Cruelty to Animals.

Who, then, will deny that through this spiritual succession was mediated the modern freedom of the English-speaking world? Who will question the fact that the man who, under God, uprooted deistic naturalism in England and revived Christian faith, created the watershed, the Great Divide, of modern history?

Lord Bryce, in his great classic, *Modern Democracies,* sums up thus: "If the spiritual oxygen which has kept alive the attachment to Liberty and self-government in the minds of the people becomes exhausted, will not the flame burn low and perhaps flicker out? . . . Without Faith nothing is accomplished."

The hand of humanism has led to crass, bestial idolatry. The hand of faith leads to God; and freedom is the gift of God to faithful souls.

Enrichment through Retreat

(Concluded from page 11)

or evening will be one of the most appealing functions of the year. There is a sense of relaxation and freedom which often is not present when the vigorous program of the winter months is in progress.

The men? Saturday afternoon or a holiday is the time. Provide sports that men enjoy and, by all means, a man-sized dinner. Then, as twilight comes on, discuss plans for the fall and winter, and conclude with an effective devotional service and message that will remain in the minds of everyone present.

Women? Choose any afternoon that is convenient. Plan the program carefully. The afternoon of fellowship should be followed by a dinner that is thoughtfully prepared. Then, at twilight, the program should create a desire for consecration for fall and winter tasks. Sunsets, lakesides, streamsides, hillsides—these may play their part in impressing on the memory the picture of this refreshing day of fellowship and inspiration.

Classes? A holiday or an evening will do it. And just as thoroughly planned for fun, food, and fellowship as for the outings described above. Whether they be old or young classes, it matters not.

Boards? By all means. Here the pastor may become intimately acquainted with his men—the men who ought to catch his spirit and know his desires. Around a campfire or slab table, many a minister has been able to appeal to and lead his men as he could never have done in the close confines of a conference room. After a game of indoor ball or quoits, a strangely new fellowship and understanding develop which will bind board members and pastor together with unbreakable ties.

Denominational Assemblies

No discussion of "Enrichment Through Retreat" would be complete without mentioning the excellent assemblies which our denomination has established for its youth and church leaders. Usually a college campus is utilized, or a summer camp ground arranged for, by the state or associational directors. And to these come the strongest speakers in the state to talk with and instruct our youth and adult leadership.

Each church should have in its planning definite arrangements so that every year the chosen leadership should go—should be expected to go—to the retreat or assembly. Here is opportunity for the finest sort of leadership training. Here may be formed some of life's most beautiful friendships. No church that wishes to serve its Lord and Master fully will leave these retreats and assemblies out of its planning.

Concerning TEMPERANCE LESSONS

RUMOR has it that, beginning in 1945, temperance lessons will be omitted from the Improved Uniform Series. Rumor, mind you, not fact. The fact is that there will be temperance lessons in 1945, in 1946, in 1947, and beyond, and that the lesson committee has had no thought of leaving them out. Persons not related to the committee have, unfortunately, circulated erroneous reports which grew out of a complete misunderstanding of the committee's work.

Evidently confusion arose with regard to certain actions of the lesson committee relative to the general plan of the Uniform Lessons and the method of handling temperance materials. It should be generally known that the committee is charged with the responsibility of preparing outlines for lessons on the *content* of the Bible, and that the committee interprets this mandate as meaning that special subjects, such as temperance and missions, should appear in the outlines at points where they fit naturally into the passage of Scripture being studied. The committee feels that arbitrarily to put in a special lesson, a lesson wholly unconnected with anything that precedes or follows it, is not the best way to teach the Bible. On the contrary, it is convinced that the best way is to allow the special emphases on temperance, missions, and other subjects to become an integral part of the lessons themselves and to grow naturally out of the Bible materials.

The committee's procedure may well provide for more temperance teaching than under the former more or less mechanical arrangement of one temperance lesson a quarter. For example, outlines for 1945 provide the following temperance teaching: for juniors, three lessons containing specific temperance emphases; for intermediates and seniors, six lessons; for young people and adults, six lessons.

Uniform Lesson outlines are prepared by the Committee on the Uniform Series of the International Council of Religious Education.

—JOHN CALVIN SLEMP, *Member Uniform Lesson Committee*

A Farmer's Confession of Faith

By CLIVE McGUIRE

GOD and I raised fifty acres of corn. He created the soil, laid deep reservoirs of moisture beneath it, and by an alchemy all his own changed leaves and grass into plant food.

I plowed the land, harrowed it and buried grains of corn in neat check rows.

Grains of corn! They would have been as pebbles had not God breathed the breath of life into each grain.

I left the planted field in his care. The warmth of his sunshine played upon it. Tiny green shoots appeared.

I cultivated the ground as God worked by my side. If he had not done his work well, I should have failed. If I had not done my work well, he would have failed.

With my two horses I drove up and down the long rows. God used 121,000 horses in the field—2,420 h.p. units of divine energy per acre every moment that the sun shone.

Throughout the long summer, he watered the growing crop, not like the meager dripping of a garden hose; he distributed 165,000 tons of water over the fifty acres of earth.

He fed the corn from his abundant store of carbon-dioxide, little green chlorophyll bodies in the blades seized the hot rays of the sun and sifted out the energy the plants needed to digest nitrogen as they sucked it up from God's pantry underground.

I worked 500 hours on our fifty acres. God worked more than six hours to my one—twenty-four hours a day all summer without pausing a minute.

Even after I had finished my work, laid the corn by and left the field, he stayed on. He still had to put rich pollen in the yellow tassels and send his breezes to scatter it over the silky stamens that curled from four million green husks.

In this he worked alone. He was performing a miracle beyond the skill of any human hand or the understanding of the most scientific mind. Without a miracle I should have had no corn for my labor.

Each grain I planted in May became four thousand grains in September.

God packed each grain with potential bone and sinew for my family and my cattle.

He endowed each grain with the germ of life so skillfully wrought, so delicately specialized, so exact in every ingredient that it could reproduce itself in corn and nothing but corn.

The corn we raised is his and mine, for we are fellow workers.

A STRIP of BLUE

I do not own an inch of land,
  But all I see is mine—
The orchards and the mowing-fields,
  The lawns and gardens fine.
The winds my tax collectors are,
  They bring me tithes divine—
Wild scents and subtle essences,
  A tribute rare and free;
And, more magnificent than all,
  My window keeps for me
A glimpse of blue immensity,
  A little strip of sea.

Here sit I, as a little child;
  The threshold of God's door
Is that clear band of chrysoprase;
  Now the vast temple floor,
The blinding glory of the dome
  I bow my head before;
The universe, O God, is home,
  In height or depth, to me;
Yet here upon Thy footstool green
  Content am I to be;
Glad, when is opened to my need
  Some sea-like glimpse of Thee.

—LUCY LARCOM

From *1000 Quotable Poems.* Used by permission.

Suggested Program for July

CHURCH SCHOOL WORKERS' CONFERENCE

Making the Most of Rooms and Equipment

By PEARL ROSSER

TO THE LEADER

LAST month we discussed the subject "Making This Summer Count." One of the best ways in which we can utilize the longer hours of daylight is to renovate and remodel our church school rooms and equipment.

During the discussion period, it will be well to plan a conducted tour of the building. If possible, use part of the evening in actual moving of furniture and cleaning of disorderly rooms. Announcements of the conference could suggest that the workers come dressed in the kind of clothes which would permit them to work!

The secretary of the school should bring the record of enrollment of classes and departments, with some indication as to how the departments will be changed after promotion. These facts may have a great deal to do with the reassignment of rooms.

Clear in advance, permissions to make repairs. This will expedite any actions that the group might wish to take.

For additional study:

LEWIS, *Planning for Children in the Local Church.* Chapter 4.

Improving the Sunday Church School (a pamphlet).

WORSHIP

HYMN: "I Love Thy Kingdom, Lord"

SCRIPTURE: Psalm 122; Psalm 26: 8

MESSAGE: "Let Them Make Me a Sanctuary," Exodus 25: 1-8. The "house of God's abode" should be well made, beautiful and well kept.

SEASON OF PRAYER

DISCUSSION

1. *Move Out and Move in Again*

What allocation of rooms shall be made for the year 1943-44? No group should conclude that any one spot in the church belongs, permanently and exclusively, to it. Each year all rooms should be reassigned, based upon the enrollment and the program needs of each group.

Using a blackboard, have someone sketch a blueprint of the various floors of the building. Do not forget to call for the enrollment record. Will the needs of the various groups be met adequately in their present rooms? If not, how can the rooms be reassigned?

2. *Let the Program Determine the Equipment*

How can our rooms be better arranged to carry on the program? What additional equipment is needed? How shall it be secured? What can the children do to improve their room? I have walked into the Beginner Department of a church school and observed, right in the middle and using almost all of the available space, a long, heavy table. The entire program of the department had to be built around that table. Again, I have walked into a young people's class to find only chairs. All that those young people could do was to listen and, perhaps, to talk. Very little stimulation to action is derived from a room in which we find only chairs. The personalities working in such a room *might* cause things to happen, but additional equipment would help.

Does your children's equipment make it easy for the children to get up and move around? Can there be a variety of activity? Are their tables low enough to be used by small children? (Approximately 18 inches tall and 27 by 30 inches top surface are good measurements.) Are they made of lightweight material so that a teacher can move them by herself? Are there adequate floor coverings? Frequently children like to sit on the floor.

Chairs for all departments should enable the persons using them to sit well back and still keep both feet flat on the floor. Tables should be secured but used only when necessary—such as, when writing or making things.

Cabinets should be of two types: one for the use of teachers and leaders, and one for the pupils. In older groups one may suffice. Children, however, must be helped to develop a sense of responsibility and stewardship toward their working equipment. What reference books do you have? Is there a bookshelf for every department starting with the Juniors? Maps of Bible lands and a globe of the world also are important.

Look at the pictures hanging in the rooms. Is their message suitable and within the range of the understanding of the pupils? Should some of them be removed, cleaned and stored away for a while, so that they may be brought out again at some later date and receive greater appreciation? How about developing the habit of changing pictures from one room to another?

3. *There Should Be Orderliness and Beauty in God's House*

What cleaning needs to be done? Who shall do it? "Our structure may not be elegant but it is clean," said the church school superintendent of a country school to me one day. Are your table runners and piano covers kept freshly laundered? How about the curtains and the floors and the painted walls? Are fresh flowers brought each week? Are your hymnbooks and Bibles stacked neatly in a corner of the room, and is the top of the piano clear?

Does each department have some place of beauty that will help those who worship therein to think of God? Sometimes these are called worship centers. Simple lines produce the best effects. The cross should be put in a place of prominence, perhaps, with a background of colored drapery and lighted candles to signify the "Light of the World." Beauty belongs in the House of the Lord.

4. *Make the Most of What You Have*

Many churches have to be satisfied with the present structure. War priorities make it almost impossible to secure labor or materials. Can you divide existing rooms with screens, curtains or temporary walls until a better arrangement can be made? Heavy folds of materials such as monk's cloth or other draperies could be hung on one or both sides. This would make the walls not only more beautiful but also more nearly soundproof. How about turning orange crates, packing boxes and salvage lumber into necessary equipment? Use your Christian ingenuity to produce what you need. Some of these ideas for improving your equipment might be worked out as group projects.

5. *Be Definite About Your Plans*

What are you going to do? Who can work on, and who is to be in charge of, each project? If there is time, let each committee meet for a few minutes to make further plans.

CLOSING WORSHIP

This should be very brief. The leader could urge everyone to strive always toward the ideal. We must not wait until the whole big job can be done at once. If we begin with one thing at a time, we will be amazed at what we accomplish. The leader or the superintendent may lead in a final prayer.

The Christian Pastor

By GENE EBERT BARTLETT

PROBLEM

How can we bring the note of authority into our preaching?

A group of us discussing this question some days ago agreed that the authoritative preacher has these qualities:

1. *He is real.* He preaches out of his own experience. Frederick W. Robertson once described John the Baptist in these words, which later were applied to Robertson himself: "What was the secret of this power by which he claimed the hearts of men as by a spell? Men felt that he was real. Reality was the secret." Thomas Hywell Hughes enlarged upon this point when he said that preaching was most real when it made no attempt at posing or imitating, when it dealt with real difficulties and needs, when it was the expression of a real conviction and an honest soul, and when the preacher himself felt that he was in real touch with the Unseen and the Eternal.

2. *He is well-grounded.* One feels that the message of such a preacher is not just an idea he currently is entertaining but is, rather an interpretation of the great, traditional, tested and timeless themes of the Christian faith. To feel that a man has entered into the goodly company of those who have found the central, vital texts for the Christian community is to grant him a sincere hearing.

3. *He seems to speak for the future.* Most of us sense the fact that the future is forever impinging upon us. When a man so understands the lessons of history and of today as to realize what the future will demand of us, we listen.

4. *He is surrendered.* We recognize the preachers who indeed are seeking "first the Kingdom" rather than setting out to "preach a great sermon." This is the wellspring of real courage in preaching. When one's main concern is to please, he certainly loses all note of authority. Longfellow once said of a preacher, "I could not tell what he was driving at except that he seemed very desirous not to offend the congregation." Self-surrender leads to new pulpit power.

5. *He is compassionate.* Whatever he says is in love. He remembers that people have revealed their souls to him during his pastoral experience.

Are these not indeed the marks of him who would speak with authority?

PIONEER

Some years ago, just after the First World War, a teacher in a small girls' school was handed a difficult assignment. One of the girls had come back to the campus with her hair bobbed! Although this had precipitated a minor crisis in a faculty meeting, it was agreed that the best thing to do was to ignore the rash act. A few days later, however, the same girl had rounded up a group of her classmates and had persuaded them also to have their hair bobbed. This was too much! Some action was necessary. It was decided that a faculty member should speak to the student body on the evils of bobbed hair. The teacher chosen was a young woman—Mrs. Grace Sloan Overton.

The day of the assembly, Mrs. Overton found herself walking into the hall immediately behind the ringleader. She saw the proud and defiant way in which this girl carried herself to the scolding which lay ahead. Suddenly Mrs. Overton saw what she must do. She would forget that prepared speech and ask the students to tell their side of it. When they did, she saw the bobbed hair for what it was—an attempt of postwar youth to express its independence and its desire to build a world along its own patterns.

That was a turning point in the life of Grace Sloan Overton. Ever since, she has been listening to youth and seeking, consistently and successfully, to interpret the generations to each other. For the last fifteen years she has spent her time traveling to all parts of the country—lecturing, teaching and conferring with all manner of people upon problems of home and marriage. She speaks out of a very wide experience—she is a grandmother now! Those who hear her sense the fact that she is a qualified guide for them in this highly important matter of living together as Christians.

Her approach always is religious. She seeks ever to lead youth into a fuller understanding of Christian values and insights. She makes clear that a Christian philosophy of life is basic to a happy, integrated home.

Today this pioneer is carrying her ministry into the military camps as well as campuses. Churches, she says, have an unprecedented obligation to give youth guidance in marital problems and preparations.

PREACHER

Rev. Hillyer H. Straton, pastor of the First Baptist Church, Detroit, has a very helpful sermon entitled "Becoming a Christian." The following selections are especially significant:

"Becoming a Christian is a process that extends through life. Conversion is simply the beginning! The testimony of the greatest Christian saints is that, throughout their lives, they think thoughts and do deeds that are less than Christian. With Paul they say: 'The good that I would I do not: but the evil which I would not, that I do.' John Bunyan in writing his classic, *Pilgrim's Progress,* rightly depicted his hero, "Christian," as entering upon a pilgrimage that took his entire life. This life had its bypaths and its dead ends, its Castles of Doubt and its Sloughs of Despond, but it led to the Celestial City.

"Peter tells us that the first step in becoming a Christian is to *repent.* Here we deal with a basic requirement. Repentance is accompanied by a real sorrow for one's sins. It must be remembered that sorrow is not genuine until one is sorry enough to quit.

"No supreme life, no supreme task is possible without a great *belief.* The Christian believes that God in Christ has done something for humanity—has redeemed humanity.

"Belief on the Lord Jesus Christ produces the new birth. Dr. Hendrick Kraemer has said that a decision to follow Christ implies a break with one's religious past, whether this past is what we call 'Christian' or 'non-Christian.' Such a break is vitally different from being sympathetic toward his personality and teaching.

"Baptism is the public acknowledgment of an inward change. It is the door to a church. In a church the new Christian finds strength to help him continue in the Christian life.

"Belief in the name of Jesus provides for us a new *personal relationship.* In the words of the New Testament, Jesus becomes our elder brother. As such, he shows us the higher and nobler life.

"'And ye shall receive the gift of the Holy Ghost.' Horizontal conversion has its place, but a life needs more than that. A life needs to be lifted by God, through faith in Christ, from the plane of the animal to the plane of the spiritual."

Learning MADE *Interesting*

By EDITH L. GILLET

Are you planning to teach a leadership class? A variety of methods will make it an interesting and profitable experience for you and your pupils

Ellis O. Hinsey

EACH GROUP MET AND SELECTED A CHAIRMAN

SUMMERTIME is the vacation season for many teachers of children, but it also affords some of their best opportunities for learning and for improving skill as leaders. In many cases, there is more time for reading, for visitation and for observation of other teaching situations than the other seasons afford. Classes in summer camps and conferences, however, offer the most interesting ways of learning under guidance.

Because many leaders attend these camps on vacation time, they have a right to expect that they will be worth while both as to the material presented and the methods used. In fact, the classroom procedures there may to a certain extent be suggestive of ways in which the teachers can help their own pupils to learn.

One problem that confronts the leader of such classes is the variety of ages of the people making up the group, the variety and amount of experience, and the diversity of local teaching conditions. Some are attending their first conference or assembly and have been sent by their church to prepare for teaching in one of the classes or departments in the children's division. They like children and have a desire to work with them but have little idea how to go about it. Consequently, they do not bring problems for discussion or questions to ask because as yet they have none. Others of more mature years and experience are eager to find a solution to some local problem. It is evident that they will be bored by the type of class procedure needed as groundwork for the beginners. A few of those making up the class come from the churches having a well-equipped educational plant with a director in charge. On the other hand, there are those from small-town and rural churches. To gather this information about the individuals in the group and to use it in such a way that there will be a unity of purpose and interest is one of the first problems of the leader. The value of the course will be determined to a great extent by the leader's success in this field.

Personal Interviews

One method which has been used with success is the personal interview between the pupil and the teacher. On the first day, each person received a questionnaire to be filled out and brought to the interview at the time agreed upon. There was space for the name and address, type of church, number of teachers, kind of lessons used, classroom facilities, kind of program provided for Sunday morning and during the week, problems for which help was desired, and questions relative to procedures. In addition to the information given, these questionnaires furnished a starting point for the informal conversation that characterized each interview. In addition to notes made by the teacher, they helped to indicate the needs of the various persons and the types of assignments which would be of the greatest help to the entire class later on.

Effort was made to help each pupil to feel at ease and also to help him to feel that he was not merely "run through" according to a schedule. In some instances, additional time was arranged to discuss a personal problem more at length. It was found that much help could be given in this way, leaving the class time for discussions of interest to all. Occasionally, another conference was requested by the pupil later in the course after materials were examined or after some discussion in class. While it took several days to meet all the members of the class, it was well worth while because of the way in which this acquaintance with the pupils made it possible to help them at the points at which there was need of special assistance.

Mimeographed Outlines

For most leadership education courses a textbook is suggested and required. Even so, it often helps to have a simple outline in mimeographed or other printed form that can be given to the pupils at the beginning of the course. In some situations where the members of the class are more advanced, they can help to build the outline of the course. However, with the limited time available, usually it is more profitable to have the leader make the outline in advance, leaving opportunity for variation as needs arise.

Group Assignments

This plan allows for the making of group assignments. For example, a class of junior teachers last summer were studying "Junior Lessons and How to Teach Them." After looking over the

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Worth Ten Thousand Words?

By VERNICE SMITH

THE CHINESE place a value other than money upon pictures. They say, "A picture is worth ten thousand words." A primary teacher might interpret the meaning of this old proverb as follows. *One* picture which helps children to think, feel, and act in a Christian way is of more value than *many* spoken words.

Pictures have a multitude of uses in teaching religion. They may be used for prayer preparation. Learning a new song is made pleasant and more meaningful when pictures are used. Accurate pictures furnish much information and help to clarify the children's ideas. An understanding of Bible stories is developed through good illustrations and photographs of Bible lands make real the life and customs of Bible times. The scenes of Jesus' life make him more real to the children. Pictures of other children help to develop feelings of world friendship. Pictures may suggest activities and aid in carrying out plans as they help the children to remember stories, information, activities, and plans which they wish to recall. A teacher should know the religious ideas of her group before new ideas are developed. Pictures may be used to reveal such ideas. Pictures are helpful in programs. Picture posing is a worth-while activity.

Usually things of value are cared for in a special way. Yet in some church schools helpful pictures are neglected. They become worn, faded and often lost. Pictures used with primary children are of many types. Some may be fine colored prints. Others may be newspaper clippings. Some are Bible subjects; many illustrate religion in the life of today; others are purely informational. All should be sorted and kept in a special place. Strong cardboard folders and gay covered cartons serve this purpose.

Each class in a primary church school room should have a primary picture set to accompany the graded lesson series. A set may be obtained for each course of work as outlined in the teacher's textbooks. These lovely prints may be kept in a strong cardboard folder made by the children. The pictures may be numbered in order. This serial number and the class number should be written on the back of each picture. These identifications prevent mix-ups or loss in case of use by another group. It is helpful to make an index of the pictures on the inside front cover of the folder. Pictures should be kept free of finger marks and pinholes.

LEFTOVER LEAFLETS SHOULD BE FILED

The picture center in one primary room has three file boxes for mounted pictures. The boxes are covered with attractive wallpaper. These are placed on upright orange crates which have been painted. The center partitions and lower bases of the crates are used for holding magazines and picture books.

Heavy cardboard dividers are used to separate the file boxes into sections. These are cut slightly larger than the 11½-inch-by-14-inch mounts. The simple classifications are written on the upper projecting parts of the cardboards and the titles are zigzagged throughout the file for ease in reading.

The pictures in one file are sorted under the titles: "Family," "Helpers" (with subtitles of health, church, home, neighbors, streets, birds and plants), "Playing," "Gifts" (with subtitles of pets, rain, wind, stars, flowers, fruits, vegetables, trees, mountains and snow), "Harvest," "School," "Valentines" and "Patriotic."

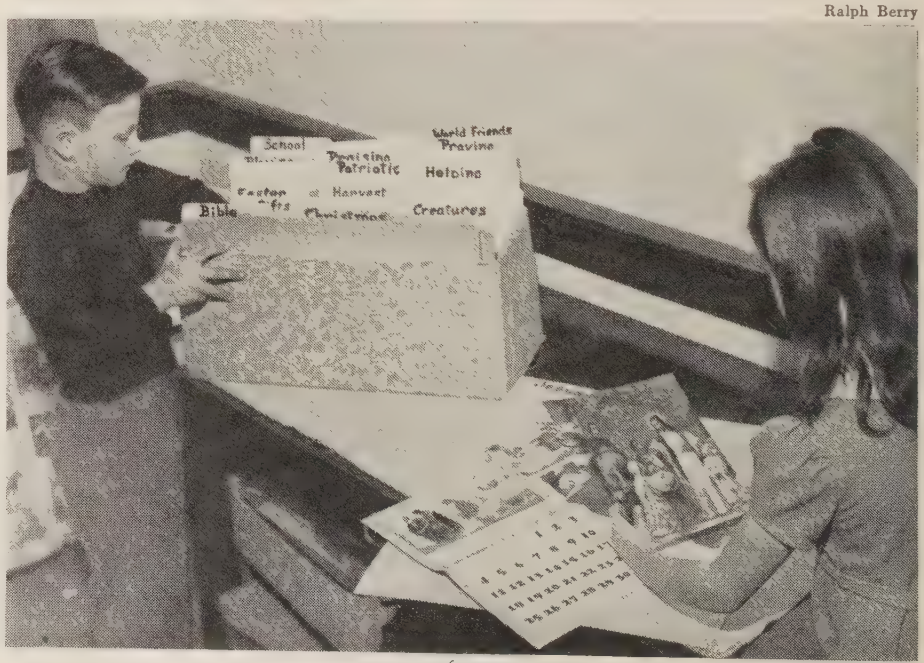
Another file is organized under headings, "Bible — David," "Bible Lands," "Bible Stories," "Christmas Story," "Shepherds," "Wise Men," "Keeping Christmas," "The Boy Jesus," "The Man Jesus," "Easter," "Going to Church," "Offering," "Praising," "Praying," "Saying Grace" and "Miscellaneous."

The children, especially those in the third grade, are encouraged to use the files. The simple headings enable them to find pictures suitable for their purposes. The teachers help the children to realize that pictures should be handled carefully and returned to the files when no longer needed.

The third file box holds extra pictures from old primary picture sets. Some of the headings in this box are "Bible Stories—Old Testament," "Friends of Jesus —New Testament," "Christmas Story," "The Boy Jesus," "Jesus and the Children," "Jesus Helping the Sick," "Easter," "Going to Church," "Christian Living," "Nature" and "World Friends." This file is available to the teachers.

THE FILE SHOULD BE ONE THAT THE CHILDREN CAN USE

Ralph Berry



An easel or screen for picture appreciation is helpful in the picture center. Here the early children gather on Sunday morning before the worship service. As the teacher reads a story about the picture on the easel, the children are led to appreciate and often to pose a great painting.

A file is helpful for keeping mounted pictures of other people and lands. This file may be in the world friendship interest center. Some titles which may be used for the dividers are "World Children," "World Neighbors in America," "Africa," "China," "India." This file also may contain travel folders, maps, a folded and boxed cardboard model of a Japanese house, pamphlets, and letters from missionaries. Geographical magazines containing rich material may be placed in this file.

It has been found helpful to have a large file box in the work center. One about nine inches high, ten inches long and twenty-two inches wide is a suitable size. Unmounted pictures of all types may be filed here. Useful pictures may be clipped from magazines, newspapers, old Sunday school leaflets and Scripture calendars. From these the children may select pictures needed for activity work. The following titles arranged alphabetically are suitable for this file: "Bible," "Christmas," "Church," "Creatures," "Easter," "Farmer," "Gifts," "Harvest," "Helping," "Jesus," "Patriotic," "Pets," "Playing," "Praising," "Praying," "School," "World Friends" and "Miscellaneous."

In selecting pictures the teacher should remember the following rules. The pictures should be within the understanding of the children. A picture has meaning for them only when it can be associated with past or present experiences. Pictures should be chosen for their helpfulness in carrying out definite purposes. Pictures with pleasing colors should be chosen and harsh colors avoided. The picture should be well drawn.

Many pictures are suitable for mounting. The cardboard mounts should be strong and of a neutral shade. The size recommended by public libraries is 11½ inches by 14 inches. The side margins should be the same and the bottom margin wider than the top. Paste should be spread evenly over the entire back of the picture to be mounted. To prevent buckling, newly mounted pictures should be placed under a heavy press until dry. Primary children are capable of mounting pictures, if the proper guidance is given.

Unused Sunday school leaflets should be filed. Since the fifty-two groups of leaflets are numbered in order, it is best to file them according to numbers instead of titles. Leaflets are valuable because they provide pictures which often are difficult to find. These small pictures are very useful in making books, posters, charts and movie rolls.

Some church school departments own pictures that are too large for filing in a folder or box. These pictures usually are selected for use in the worship or offering centers. One Primary Department has a large, wide shelf in a supply closet for these large prints.

Worth ten thousand words? A picture? Our Chinese friends say, "Yes." So should we teachers. Use them! Value them! And . . . care for them!

PICTURE SETS SHOULD BE KEPT IN STRONG FOLDERS

Ralph Berry

ORANGE CRATES MAKE THE BASE OF THE PICTURE FILE

■

"So the Seed Said to the Mushroom . . ."

By F. LENORE KRUSE

IT was a big, beautiful red mushroom which the director of the new Christian center pushed over with her foot. She didn't really see it. As she seated herself on a log beside the path, however, her mind began to focus on its rootless, fallen beauty. "A mushroom. That's what my vacation church school was. And I supposed that it was a flower."

The month of vacation school with which the director had begun her work as head of a community-center-to-be had been a happy, busy experience, with more than a hundred children coming in from all over the neighborhood—Jewish, Catholic, Protestant, and "just nothin'." Once that was over, work began on the fall program, which was to start with an afternoon Sunday school. As with the vacation school, volunteer teachers from the town churches were at hand to offer service. Some had carried over from the summer work. Others filled in the ranks of those whose winter schedules forbade their taking active part. Calls were made in the neighborhood; notes were sent to families; notices appeared in the newspaper; planning conferences were held with the workers; every nook and corner of the building was made as inviting and attractive as ingenuity and love could devise.

On the opening day the staff of teach-

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LEARNING Made Interesting

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outline of the course as a whole, each person had the opportunity to choose from a number of suggested topics for discussion, the one upon which she would like to work. In a class of thirty, there were four groups: Worship, Activities, Using the Bible, and World Friendship.

Time was given for each group to meet and to choose a chairman who would be convener for future meetings, officiate at these meetings, and be responsible for preparing the report to be presented to the class. Guidance was given in the form of mimeographed questions and suggestions. For example, in the group working on World Friendship, the following questions are somewhat typical of those included:

What attitudes or actions of juniors have you observed which indicate a Christian or unchristian feeling toward people of other races with whom they come in contact?

How shall we as Christian teachers answer the questions of juniors about war when we have taught world friendship and brotherhood?

What kind of missionary activities can we carry on in the present situation?

Some of the committees had a number of meetings and in some instances parts of the assignment were given to individuals for special work. All the findings were combined and condensed in a report given to the class on the day when that general subject was to be considered. Time and opportunity were given for questions and discussion by the entire class. In this way much more extensive work was done than would otherwise have been possible.

Observation and Practice

A laboratory school or practice class combines theory with practice and satisfies the desire on the part of nearly every teacher to see good teaching. After a period of classwork, the pupils have the opportunity to observe a group of children with their teacher in a teaching-learning situation. This experience, extending over a period of eight or ten days, brings up many questions and offers some opportunities for participation under supervision. If a laboratory school is not possible, the principle can be carried out in simpler form, as for example a story hour held each afternoon for the children of a community near the place where a summer assembly was in session. After the first few days members of the class in storytelling shared with the leader in the planning for the group and in telling the stories. During the class session that followed some time was given for helpful criticism and comments.

Surroundings That Teach

One of the most attractive classrooms at a summer conference last year was made so by a group of pupils who became interested in building a worship center similar to one seen in the leader's scrapbook. Considerable work was required to find the materials needed, the improvised screen, table, suitable picture, candles, and the like. Since it was a camping situation, they wisely made their plans to fit, using leaves and wild flowers, small cross sections of birch bored out for candlesticks, and birch baskets for the offering. The climax was reached on the morning when they had a worship service there, planned for the junior age group they were teaching, but of such nature that they themselves could enjoy it. Incidentally, the room was open for others who cared to visit it.

A group of beginner teachers planned and built a Christmas scene such as might be used in their own departments at home. Directions were found in BAPTIST LEADER for making the shepherd figures, and other patterns and ideas were furnished by the teacher, and by members of the committee.

Projected Pictures

The use of motion pictures and slides makes learning more interesting for adults as well as for children. In classes on child study, films often will stimulate discussion concerning the characteristics of children and methods of teaching. In other courses, the arrangement of the room and activity teaching can be demonstrated by motion pictures. Typical of these is "The Curriculum in Action"[1] which shows teachers at work in Nursery, Beginner, Primary, and Junior Departments in the church school. "A Film on Nursery Work"[2] shows the sessions of a Nursery Class through a Sunday morning. Demonstration of project teaching can be made in the same way by use of films such as "Children Learn About Their Neighbors"[3] and "Ship East, Ship West."[4] Investigation will reveal others equally helpful.

The Value of a Library

Does the assembly or conference where you teach have a library? No matter how elaborate or simple it may be, some responsibility rests upon the individual teachers to supplement the material provided. There will be books, of course, for assignments and for browsing, but other materials, too, should have a place. That corner or section where they are kept will be made much more attractive by a suitable picture hung on the wall. It can be changed from time to time. A file of pictures will provide material for study as well as suggestion for individual picture files. Pamphlets are read easily and provide some of the most up-to-date materials for assignments and for personal enrichment. Scrapbooks require time in advance to make but are good to put into the hands of teachers in all grades of experience. They may include selected poems and songs attractively illustrated, books of games for children, arrangement of rooms, worship centers, activities, and a variety of other subjects. There really is no end to the possibilities in this line. Files of children workers' magazines are always interesting.

The summer is before us and each community and state will offer its own opportunities and resources. Have you planned how you will use them? Learning *can* be made interesting.

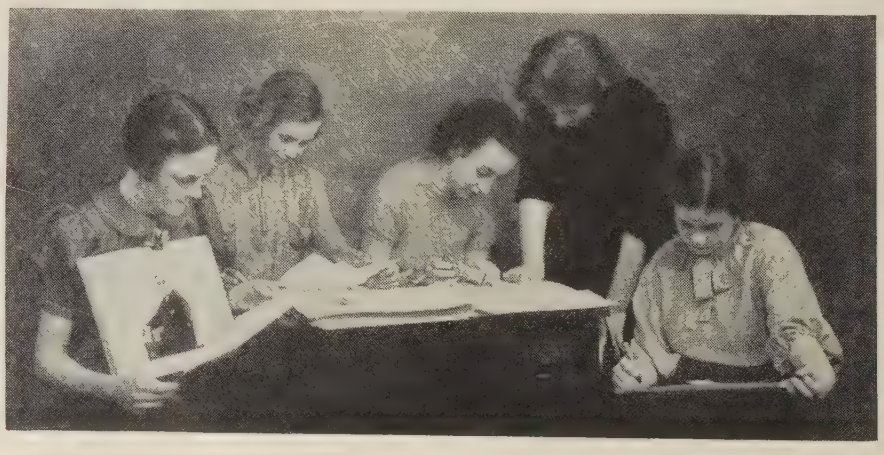
[1] "The Curriculum in Action." Consult Hazel A. Lewis, Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Mo.

[2] A Film on Nursery Work. Consult Pearl Rosser, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

[3] "Children Learn About Their Neighbors." One reel, 16 mm. Available at a small rental fee through the Harmon Foundation, Inc., Division of Visual Experiment, 140 Nassau Street, New York, N. Y.

[4] "Ship East, Ship West." A film showing activities in a Primary Department centering around the study guided by the text of this title. Consult Pearl Rosser, The American Baptist Publication Society, 1701-1703 Chestnut Street, Philadelphia, Pa.

A FILE OF PICTURES WILL PROVIDE MATERIAL FOR STUDY



"Remember the Sabbath Day"

By ELIZABETH S. WHITEHOUSE

IN THE DAYS when the Jews dwelt in their own land, when the Temple of Solomon stood in its majesty upon the high hill overlooking Jerusalem, the sabbath was more than a day of rest; it was a day of joy and celebration as well. There was then no law which set the limit for a sabbath day's journey. Men and women went en masse to the sanctuary. They rode on donkeys and took their servants along, even in harvesttime, according to the writings of the day. It was a day of rest from labor, a time for special sacrifices and for songs in the Temple service.

It was not until after the destruction of the Temple that prayers replaced the sacrifices, and the sabbath became a day of special prayer. It was in exile that the sabbath really became the most loved of all the holy days. Together with the rite of circumcision the observance of the sabbath became the prized mark which distinguished a captive people from their non-Jewish neighbors. Though there was no sanctuary and no sacrifices could be offered, the sabbath could be observed and was, with greater fervor than before. It took on a new significance, and became the very symbol of the faith.

As the years of captivity passed, the sabbath became a day on which the Jew expressed his religious feelings and nourished his mind and heart through religious instruction. The synagogue came into being, for to the captives the sabbath and the synagogue complemented each other perfectly. Here they might spend the sabbath, hearing the reading of the Torah and the prophets, and listening to their interpretation.

If anything was needed to make the sabbath more beloved still, it was found in the persecution of Antiochus Epiphanes, who forbade the nation to observe their sabbath under penalty of death. The devout Jews chose their sabbath rather than their own lives, and so sealed the sacredness of the day in the lives of their people. In their zeal to preserve its significance, certain sects began to hedge the day about with almost endless rules of observance. The lighting of fire always had been forbidden as being the most arduous of labor (as indeed it was in ancient times), but as time passed, one could scarcely stir on the sabbath. The Pharisees sought to lessen the rigor of the situation through the creation of interesting, and sometimes ridiculous, interpretations of the rules. Thus a man might walk more than the two thousand cubits of a sabbath day's journey in any one direction if he had, the day before, placed some food at the end of that distance, for then the spot could be regarded as one's place of abode and an additional two thousand cubits might be added to one's journey, or until another bit of food marked a new "home." Countless such pharisaical rules were in force in the time of Christ.

The Sabbath Day in the Time of Christ

All through the week the Jews carried the thought of the returning sabbath. Thursday was the great market day. Farmers and wine merchants brought their finest goods to town. If a man found some prized delicacy in the market place and could afford to buy it, it was saved for the sabbath meal. The climax of preparations for the sabbath came on Friday. It was a day of hurry and bustle. Great merit was thought to come to those who arose early to get ready for the coming of the sabbath. No Jew ever looked for Elijah to come and announce the arrival of Messiah on Friday, for he would find the people much too busy preparing for the sabbath.

As a boy Jesus often must have watched as Mary kneaded and rolled, and cut and twisted the smooth dough into two intricate braided loaves—the special *challos* of the sabbath—in memory of the double portion of manna which the children of Israel were permitted to gather in ancient times in preparation for the sabbath.

In order to be sure that the sabbath would be kept throughout, the Jews added the late Friday afternoon hours to the sabbath. In Jerusalem a priest climbed to the high tower of the Temple and blew a trumpet as a signal that the sabbath had come and all work must be put away. In all other cities and towns, the sexton of the community ascended the roof of the highest house, usually the synagogue, at the required time and blew at intervals six blasts on the trumpet. At the first signal, the farmers in the field laid down their tools. Those working closest to the town did not rush home from the fields but waited for those who worked farther out, and all marched into the town together. At the second signal the shops were closed; at the third blast all pots and pans were taken from stoves and wrapped in heat-holding materials to preserve their warmth, and the sabbath lights were kindled. Then came a long intermission followed by three strong trumpet blasts; the sacred sabbath rest had come. The sexton might not even carry his trumpet down from the roof, for burden bearing was forbidden on the sabbath. There the trumpet stayed until the next night, when he would announce the end of the sabbath and the beginning of the week's work.

How often Jesus must have listened for the signals! How he would have watched Joseph putting away his saw and plane, the tired lines of his face already taking on the touch of sabbath peace and rest. He must have seen Mary take down the stone lamp, newly cleaned and filled, its wick freshly trimmed. What did the gathering darkness outside matter, as Mary lighted the sabbath lamp and set it back in its niche in the wall where it burned with a clear, steady light? The Boy saw the table spread with its snowy cloth, the two *challos* covered with an embroidered napkin at the end of the table. He stood with bowed head while Joseph offered his prayer of thanks for the sabbath feast spread and waiting. After the meal was over Joseph, as head of the family, offered the prayer of sanctification of the sabbath over a glass of wine, from which the family sipped in turn.

The next day, Joseph and the boy Jesus too, when he was of school age, would have gone to the local synagogue to study the Torah. In the late afternoon the third sabbath meal began while it was still light. Darkness came toward the close of the meal, and soon the trumpet blast announced that the end of the sabbath had come. Then Mary would fetch a light, and Joseph would recite a benediction over it. As darkness grew deeper, spices burning on a bed of coals would send their sweet odors through the little home, and while Joseph led his family in prayer they took leave of the sabbath, ready and stronger for the long hours of work that would come before another sabbath.

Later Customs in Regard to the Sabbath

The celebration of the sabbath became more and more elaborate as centuries passed. The humblest family made the home as splendid as possible for the coming of the sabbath queen. The woman of the house would be up before dawn getting the oven ready. By midafternoon on Friday the house would be clean from top to bottom, the family bathed and dressed in special garments

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Evans from Three Lions

CHILDHOOD Is a Happy Time

By Grace Noll Crowell

There is something gay in youth
In spite of creed and race,
Such carefree glad abandonment,
Such quick and shining grace,
As if a fountain, lifting up,
Had loosed its silver might
To shower back upon the world
New radiance and light.
For childhood is a happy time
Though white one be, or black.
It knows no heavy, harsh restraint,
It knows no bitter lack.
So full of possibilities,
So full of untried wings,
There is always something about youth
That lifts and shines and sings!

"Remember the Sabbath Day"

(Concluded from page 23)

as fine as possible, for he who would enjoy the blessing of the sabbath must be found waiting and worthy. Father and older sons would be in the synagogue chanting the Song of Songs.

At home the quietness deepens. The food is put in a special warming oven and is sealed with clay. The polished candlesticks, handed down from mother to daughter through many generations, are placed on the table. The mother lights them, covers her eyes with her hands and recites the familiar benediction:

"Blessed art thou, O Lord our God,
King of the Universe,
Who hast sanctified us with thy commandments
And commanded us to light the Sabbath lamp."

She prays for her home and for her children that they may grow in health and in honor, with hearts open to the understanding of the Torah. The sabbath meal is spread, waiting for the men to return from the synagogue. They come bringing with them, if possible, a stranger to share in the family sabbath joy. The house is filled with a spirit of well-being and family happiness. The father blesses his children in turn, and recites to his wife the intimate words of praise to a virtuous woman, found in the last chapter of Proverbs:

"A woman of valor, who can find?
For her price is far above rubies."

Family and guest sit down together after the head of the house offers the *Kiddiush* or benediction over a glass of wine, and passes this around the table. Fish, noodle soup, carrot pudding, and perhaps a goose, are served.

Sabbath morning finds the whole town quiet. There is no food to be prepared so all the members of the family go together to the synagogue for the long morning service. In the afternoon people promenade, the children are tested on their learning, older people take a sabbath nap, then it is time to go to the House of Study for discourses and readings from the Bible, the Talmud and other branches of Jewish lore. Young people play games until time for evening prayers.

It is now that a spirit of sadness begins to be felt for the sabbath queen is about to take her departure. In the synagogue the men are chanting sadly, "Happy are they who are upright in the way, who walk in the law of the Lord." The tune is almost dirgelike, and tears at the heart. Fear and foreboding descend upon all alike. In his home throughout the sabbath the poorest, most despised and persecuted Jew has lived among his own like a prince. Before him lie the six days on which he must return to the world, assuming his burdens, bearing whatever insults and slights may be put upon him by his fellow men outside the faith.

In the meantime, the mother at home waits until she sees the first three stars together in the sky, the sign that the sabbath is past. With bowed head she recites the beautiful benediction which begins

"God of Abraham, Isaac and Jacob,
Guard thy people Israel in thine arbor;
The beloved sabbath is departing . . ."

She lights a candle and exclaims, "A good week, a full week, on us and on all of Israel. Amen."

"A good week," is the parting greeting between the worshipers as they leave the synagogue, and as they enter their homes. The wife brings two candles and wine. A child of the household is urged to hold the candles as high as possible, while the master of the house fills a cup to overflowing with wine. Certain psalms are recited and a benediction pronounced. Holding his hands above the lighted candles in such a way that the light shines on his hands inside while the outside of them is in darkness, the master offers a prayer to Him who distinguishes between light and darkness, sacred and profane. He sips the wine, then extinguishes the candles in the spilled wine while the family sings a song to the departing sabbath.

In America, Jew and Gentile have become so associated in commerce that it has made it increasingly hard for the Jew to observe his sabbath. Indeed, its strict observance has been left to a stubborn, self-sacrificing circle. Although the sabbath, observed as a day of complete rest, is not and cannot be observed today, there has arisen recently a great longing in many Jewish communities to observe the sabbath with new forms more in keeping with our present mode of life. Thus changes have taken place in the methods of observance; these changes retain the old spirit but introduce new forms.

"So the Seed Said..."

(Continued from page 21)

ers and officers appeared early, ready and enthusiastic and the doors were opened wide. A thin little trickle of children entered. Two, eight, fourteen, two dozen, twenty-six. The director glanced desperately up the street and down. Would that be all? Seventeen teachers and officers and three big department rooms to take care of twenty-six boys and girls?

With a lid somehow clamped down on the surging chagrin and disappointment, the Sunday school was opened and ran its appointed course. No latecomers increased the roll. Extra teachers sat in the classes with the pupils and encouraged one another. Every effort was made, with a measure of success, to give those twenty-six boys and girls as true a quality of Christian guidance and friendship as though they had been two hundred and sixty. Nevertheless, depression engulfed the director.

The remembrance of it all ran like a film before her mind as she eyed the mushroom from the log with elbow on knees and her chin cupped in hand.

(Please turn to page 33)

H. Armstrong Roberts

Making Home Contacts Through the Nursery Department

By BESS V. NESTER

THE NURSERY DEPARTMENT is a strategic point of contact between church and home. The contacts made by its leaders link the two together in a bond of mutual need and helpfulness that can be accomplished in no other way. When the first child comes into the home, the parents' hearts are more receptive than at any other time, and if more babies arrive, the pleasure shared with the nursery worker and the pastor brings the home nearer and nearer in a bond of fellowship.

One pastor declares that the greatest field for evangelism within the church is through its Nursery Department, where parents can be influenced so easily through their babies, and where interest and fellowship already have been cultivated by the nursery workers who have called in the homes and offered the sympathy, help and friendship of the church. Parents can be reached through their babies as in no other way and the most indifferent of them may be won tactfully and lovingly by nursery worker and pastor, both of whom are interested in their children. The heart of one nursery worker was gladdened one Easter morning during church service when four couples asked for church membership by baptism, all of whom had made this decision through the service which had been rendered through her department.

The home work of the Nursery Department is of more importance than the rest of its program because of the influence of the home upon the child. The average attendance of the three-year-old child in Nursery Class will not exceed three Sundays in the month. These three hours which the church has for training that child will not begin to compare with the home which hour by hour and day by day is molding and shaping the character of the child, forming attitudes and habits according to the environment and the attitudes of the members of the family. The child's ideas of God came through his relationships with his parents. As he loves them and depends upon them for his welfare, he learns to love and to depend upon God. Through them he forms his ideas of what God is like, and by their attitudes he can learn to feel an unconscious reverence that he is not yet able to understand. Surely the parents are teaching their little children religion of some sort, whether by conscious effort or not, and they need the kind of help the church is able to give. This help may be freely given through a well-organized Nursery Department.

What mother can resist a friendly and interested visitor who asks to see the new baby, or who has come in the interest of a child who already is enrolled or attending Nursery Class? The nursery worker who is sympathetic and sincerely interested is always a welcome person. Her counsel is sought and her sympathy or her offer of pamphlet or books is the very thing needed for the happiness of a child or mother. The value of the contacts made by such a worker cannot be estimated, and the church should supply her with all necessary materials to be used in her work and offer her every opportunity to gain more knowledge and to aid her in her own personal growth.

This in-the-home work of the Nursery Department is all too often an unused opportunity for far-reaching service. Unfortunately, some workers think that it is too much work and takes up too much time and effort. But home contacts must be made if the leaders are to become acquainted with the children and the parents with whom they are to work; to interest the parents in developing Christian homes; to seek the parents' co-operation with the educational program; to co-operate with the home in its task; to share literature that will be helpful in that task; to help in time of need or sorrow, and to seek help from the parents in the understanding of their children.

The first step in making home contacts or in starting a Nursery Department is to secure a list of names of all children under four years of age of families in the church as well as of other families in the community who have not definite church affiliations. The names are secured in several ways; for example, making a canvass of the church membership with the help of other interested persons, asking the pastor to help by reporting babies he may know of through his calling, and watching for the birth announcements in the local newspaper. These parents are called upon by the nursery leader who is best trained for such work. She explains the function of the Nursery Department and asks to enroll the babies. She fills out an enrollment card which she keeps for her files. On it she records the baby's full name, the name by which he is called at home, parents' names, address, telephone number, and other pertinent information. Very soon thereafter she makes a second call and delivers a certificate of membership in the department. Here some workers seem to think their duties end, when, in reality they have only begun! Sometimes the call is made when the mother is still in bed with a new baby and perhaps she waits for a year or more before bringing the baby to the church, and the nursery worker, not recognizing her, seeks to

(Please turn to page 27)

Songs for Beginners

By ESTHER FREIVOGEL

Loder

VERY early on Easter morning I was awakened by the sounds of church bells and the joyous songs of spring birds. As I lay there listening, my thoughts turned from the singing of birds to the singing of people—big ones and little ones. I wondered how many grownups are like a friend of mine who said, "I hope that in the next world my great desire to sing beautifully will be satisfied." She enjoyed singing, but she wanted to sing in such a way that others as well as herself would enjoy it.

Little children are not like that; they sing for the sheer joy of singing. When they are at play and feeling good inside, they often go about singing joyously a tune of their own making. It may not be truly beautiful music, but to the little creators it is a real expression of joy. Like the birds, beginners often scurry away when adults appear. Seldom is this done because the children think their singing is not beautiful. It is usually the result of a natural timidity or of the fun-making of thoughtless adults. In the church school we must do everything possible to protect the child's natural interest and spontaneous joy in singing.

Does the above paragraph imply that we should expose our children in the Beginner Department to any and all kinds of songs merely because they like them? Or do the purposes of the department, the length of the Sunday session, and the characteristics and limited understanding of the children form a basis for our choices?

Religious Objectives as an Aid to Choice

Little children may learn many songs in the family circle which give joy to them but which do not fit into or help to achieve the purposes of the Beginner Department. This does not mean that a child at church school should be hushed when he spontaneously begins singing a popular number. If, at the time, you and the children are at work on something, little attention need be paid the singer. When his song has ended, it will be easy enough to start singing familiar songs, related to the purpose of your task.

If the children are gathered together for conversation, the problem is a very different one. All attention will be turned to the singing child. At the close of the song, if it has had no relationship to the topic of conversation, you might say, "It is nice to live in a home where Mother, Daddy, sisters and brothers sing together." The result of such a comment may lead other children to sing songs that are sung at home. The time will not be wasted if such interruptions do not happen too often, for the children will come to feel, "Home is a pleasant place; we have happy times there singing together."

Such songs may be sung spontaneously by the children, but they will not be taught in the church school since they usually have little or no relationship to the purposes we are trying to achieve. When choosing songs for beginners, therefore, we must keep ever in mind the Christian objectives for beginners: Christian thoughts of God, a right understanding and attitude toward Jesus, a Christian attitude toward God's world and his people, right thoughts about and attitudes toward the church and the Bible, and both the knowledge and practice of the Christian way of life.

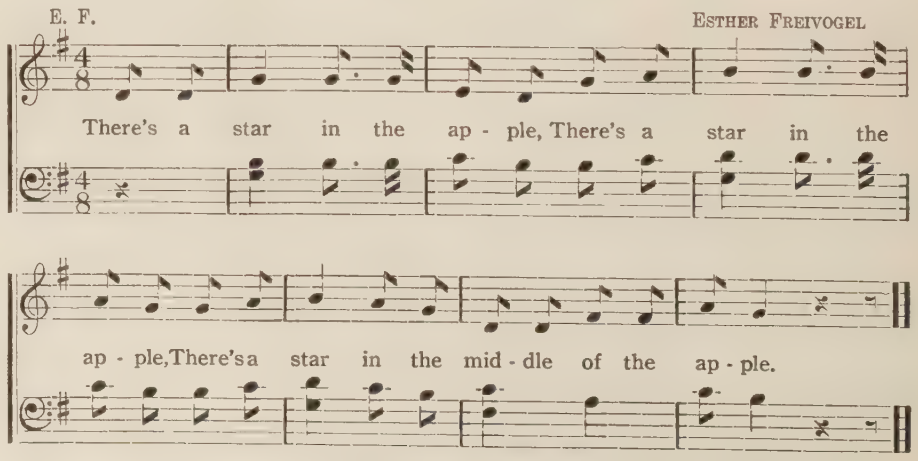
Characteristics of Children as an Aid to Choice

We must never forget the characteristics and understanding of beginner children. Some songs that express the purposes sketched above do not express them in words that beginners can understand. Others have simple, childlike thoughts but they are not expressed in a form enjoyed by four- and five-year-olds. Children like repetition and rhythm; this applies to both music and words. Let us turn to the book, *When the Little Child Wants to Sing*, referred to in your teacher's text, to discover a few songs which are in keeping both with our purposes and with the characteristics of little children. Note the simple expressions of Christian truth, and the rhythm and repetition of both words and music in the following: "When to Church I Go," No. 8; "Something Happy," No. 15; "God Loves Us All," No. 19; "Bells," No. 40; "Jesus Is the Children's Friend," No. 48; "The Song of the Friendly Helpers," No. 62.

Songs That Children Create

Some of you probably have been wondering about the song, "The Star in the Apple," which accompanies this article. "What place can it have in a Beginner Department?" you ask. "I can see that children will be interested in it, but how can it achieve a religious purpose?" This song is the creative work of a group of little children and their teacher. One day a child brought an apple to school. The teacher cut it in half, revealing a perfect star to a group of wide-eyed children. Apples continued to come to school, and the star in the middle of each one was looked upon by the children with as much of a thrill as the first. Soon the children were going about their work and play activities spontaneously singing of the

THE STAR IN THE APPLE



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"star in the apple," until the song reached the form given here.

"Where do apples come from?" asked the teacher. They were traced back to the tree and to the seeds from which they grow. "How does it happen that each one has a star in the middle?" The children concluded that God planned for apples to grow in this way. Again the children and teacher sang their new song and then prayed with real understanding and reverence, "Thank you, God; for apples. But most of all thank you for planning them to grow with stars in the middle. Amen." This song will have religious significance for your children only if they have been guided through an experience such as the one described here. Of course, you need not wait for a child to bring an apple; you can do that yourself.

There are many songs of this type in *When the Little Child Wants to Sing.* Perhaps you have hesitated to use them because "God" or "Jesus" is not mentioned. Let us look at a few: "Ev'ry Day the Big, Round Sun," No. 24 (a song which awakens appreciation for God's wonderful world can be used as an aid to worship); "The Mother Bird," No. 29, and "Snow," No. 32 (these are examples of God's care shown in nature); "The Smile Language," No. 52, and "Friends," No. 53 (songs that express Christian fellowship, although God and Jesus are not mentioned, are certainly suitable if they are as child-like as these).

Singing is one of the handmaids of religion. It will not be this for little children, however, if we do not keep in mind, as we make our choices and guide their singing, the limited understanding of beginners, their joy in singing, their natural tastes, and the purposes we are trying to achieve in their religious growth.

Finding God

By Mabel Niedermeyer

I helped a little child to see
That God had made a willow tree—
And he became more real to me.

I tried to lead a child through play
To grow more Christlike every day,
And I myself became that way.

I joined a child one day in prayer,
And as we bowed in worship there
I felt anew God's loving care.

Lord, keep us ever quick to see
By guiding children we find thee.

From *The Watchman-Examiner*

Making Home Contacts Through the Nursery

(Concluded from page 25)

enroll the baby all over again! More often, if the parents are not already members of the church when the child is enrolled, they will be lost entirely if the contact is not kept up.

There are many ways of keeping in touch with the home but nothing can take the place of a friendly personal call. The telephone, if there is one, should be used often, especially if a child has been absent from Nursery Class, not for the purpose of urging that child's attendance, but to express interest in the child, to let the home know that he was missed, and to find out whether he was ill, or if there was other reason for help or sympathy from the church. Postal cards or friendly notes should be mailed where there is no telephone. When such interest is shown by the nursery workers, many parents show their appreciation by reporting illness or other events that keep them from coming to church school. This is done by telephone or a message sent through a friend or some member of the family who may stop at the nursery rooms on Sunday morning to speak to the superintendent, and she straightway sends a little note back, mails a card the next day, or telephones the mother.

The interested nursery teacher uses every opportunity to make contact with the homes of the children on her rolls. She becomes so well acquainted that she recognizes and greets the parents on the street, in the stores and at any function where she chances to meet one or both. She is always an interested listener, for parents delight in talking about their children, telling of their bright sayings, their cute mannerisms, the cutting of their first teeth, the habits they are forming, and the like. She also greets the grandparents in the same way and again is an understanding and sympathetic listener, for grandparents especially delight in their adorable second babies and these days many of them have whole or part-time care of their grandchildren. She learns many of the problems and needs of the children and the homes in this way, and is able to recommend literature in the way of books, pamphlets and leaflets that will help with the special need in each case. She invites the parents to parents' club or class or to meetings of any kind which the church offers for parents. If an outside speaker is coming to town who will talk on problems of the home or child care and training, she immediately notifies the parents and invites them to attend.

Other ways of contact are provided by church boards in the way of printed letters and leaflets to be mailed monthly, quarterly or yearly, pamphlets explaining religious growth and church needs of the small child, birthday cards and folders for each year, also, letters to the parents at the birth of each child and one for each year until he is four. A birthday card to the child should be mailed promptly so that he receives it upon his birthday—not even *one* day late. And the teacher must know where each child may be reached. One teacher had not kept up her contacts with the homes but had been very diligent in sending birthday cards on time. One day she learned through a mutual friend that she had mailed a card to a certain child for two consecutive years since the child had died. In this case co-operation was lacking among the leaders of the church in addition to the fact that she had been neglectful in her home contacts. The pastor and the church secretary can be very helpful by reporting new babies, or any illness or deaths among the children to the leader of the Nursery Department.

In the larger church, the work may be divided between two callers, one to take care of enrollment of new babies and keeping in touch with all those under three years old, while the other keeps up the contact with the homes of those who are enrolled in the Nursery Class and attend on Sunday morning. They will, of course work in close co-operation with each other. Above all others, the pastor is the key person, for it is he who learns of the joys and the sorrows, the new babies, and the new families who move to town or come into the church. No Nursery Department can render the most efficient service unless there is a close relationship to him.

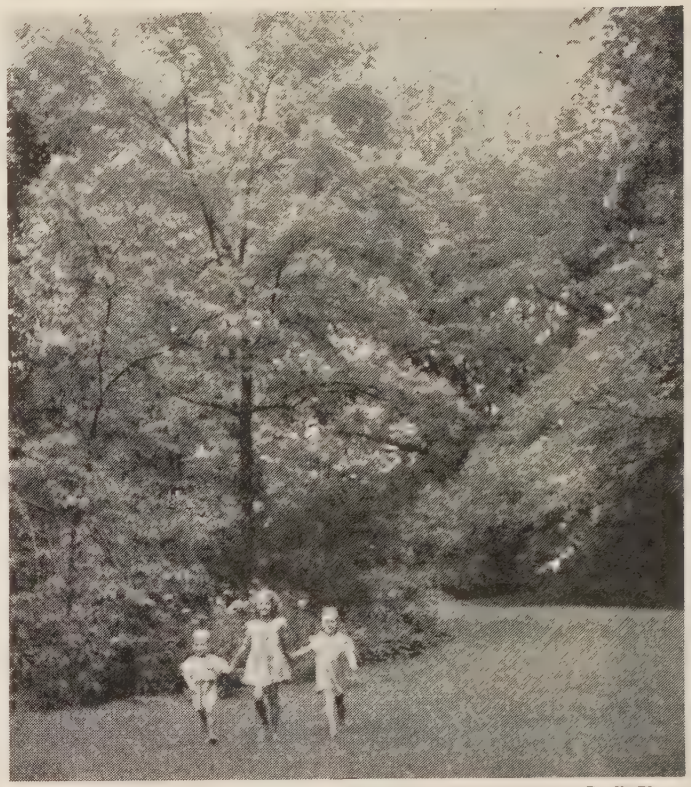
Century Photos, Inc.

Primary Worship

Praise for Summer Joys

By MARY GRACE MARTIN

IT is our purpose during these summer days to help primary children to see the relation of God to their happy experiences. We wish to interpret some of the most common experiences as the results of God's dependable laws and God's plans for our happiness. Since pictures seem to be the best substitute for the experiences themselves, watch the popular magazines for attractive pictures illustrating these summer joys. When mounted attractively the pictures may become worthy worship aids.



Paul's Photos

1. A Land Full of Joys

In preparation for today's worship, find three pictures suggesting the freedom and happiness enjoyed by American children, such as going to church, playing on a playground, foods raised in America, or other pictures. If possible, make or secure a three-panel worship screen for the worship center. On the screen mount attractively the three pictures for study. Place an open Bible before the screen. Secure an American flag and a Christian flag and place them on either side of the worship center.

PREPARATION FOR WORSHIP: Remind the children that we celebrate July fourth as the birthday of our country. Today all of us seem to be especially glad to be living in the United States of America. Ask the group to think, while the quiet music is played, why they are glad to be living in this great land.

QUIET MUSIC: "Praise God from Whom All Blessings Flow"[1]

CONVERSATION: Talk about the things of which the children thought. Direct the thinking toward appreciation for those things which we enjoy that children in many lands no longer can enjoy. In some lands places of play have been destroyed by the war and there are no people to guide play and recreation. Discuss food problems. Some children may think that they do not get enough of certain foods because of rationing. Remind them that they still seem to be getting enough, while in China many children get only a bowl of rice a day. Think of the monotony of this diet. We are fortunate that we have good, rich soil in which to raise foods, and that God sends the sunshine and rain to help foods to grow. Ask how many children really enjoy coming to church school. Remind them that in many lands church doors are closed, and in some places people are not allowed to read the Bible publicly.

BIBLE VERSES WE LIKE: Let the children suggest verses that they like. Then add, "There is also a verse that reminds us how all nations can become happy lands in which to live. I hope that the people of the United States never will forget this." Read Psalm 144: 15*b*.

SONG ABOUT THE BIBLE: "The Word of God Shall Guide My Feet"[2]

SONG ABOUT OUR COUNTRY: "O Beautiful for Spacious Skies."[2] If the children are not familiar with this, read the first stanza as a poem.

PRAYER: Allow a few moments for silent prayer when each child may thank God for things he enjoys in our country. Then add a prayer such as, "Dear God, we are glad that we live in the United States. We are glad for happy times at play, for enough food to keep our bodies growing strong, and for people who work with thee to bring the food to us. We are glad also that we can worship thee whenever we wish and without breaking laws of our country. Help us to build an even happier land and to be friendly to those nations where people are not as happy as we are. Amen."

SONG: "My Country, 'Tis of Thee"[1 2]

OFFERING SERVICE: If possible, arrange to use the offering today to aid some suffering people in another land, such as for China relief. Consult your pastor or missionary leader for pictures and suggestions that will make this offering a real expression of love for other peoples. Sing an appropriate offering song such as "Gifts of Love."[1]

2. Enjoying Hills to Climb

Place about the room pictures of hills and mountains. The pictures will be more interesting if they include people climbing the hills on foot or by pack team. Pictures of near-by mountains or hills will have special meaning for the group. Place one of the pictures in the worship center. Arrange some sprays of ivy or other greens at the base of the mounted picture. These may suggest the growing greens one sees when hiking.

PREPARATION FOR WORSHIP: Ask the children to think during the quiet music of the highest hill that they ever climbed, and to recall what they enjoyed about the experience.

QUIET MUSIC: "For the Beauty of the Earth"[1 2]

CONVERSATION: Discuss the experiences which the children report. "Let us see whether or not God had a part in these happy times. Don, what part of your body did you use most to get to the top of the hill? I wonder how many of you ever think to thank God for the free use of your legs. Think of the many happy times you would miss if you could not run freely. Helen, tell us of the beautiful or unusual things you saw while on your hike. How many of you have watched some big fluffy clouds moving past from the top of a hill?

How far could you see? Would you have enjoyed the hike just as much if you had been blind? (Omit this emphasis if there is a blind child in the group.) Did you hear any birds or any unusual sounds? Could you hear leaves 'talking' in a breeze? Somehow the quietness of a high hill or mountain makes me feel especially near to God. Did you feel that way, too? The Bible tells us that Jesus also loved the hills or mountains, for he often went there to pray and to talk to God."

BIBLE VERSES ABOUT HILLS: Read Luke 6: 12; John 6: 3; Psalm 121: 1

A SONG OF PRAISE: The following words may be used to the tune of "For the Beauty of the Earth"

For the beauty of the hills,
For the glory of the skies,
For the singing birds and rills
And the wonders to our eyes;
Lord of all, to thee we raise
This our hymn of grateful praise.
—M. G. M.

The words may be placed on a blackboard before the session begins. Explain the meaning of "rills" (small streams of water).

WORSHIP MUSIC: "Worship."[2] Ask the children to imagine that they are climbing a hill as the music climbs, and when sitting quietly on the top of the hill as Jesus sometimes did, to think of God and the things for which we might praise him. The selection may be played twice, or other worshipful music may be used.

PRAYER: Silent prayer. Invite children to share their prayers with the group if they wish. Close with a brief prayer of gratitude for joys mentioned during the discussion.

SONG: "This Is My Father's World"[2]

OFFERING SERVICE

3. Happy Times with Swings

For the worship center today place in a tall vase a number of leafy branches from a bush or shrub to simulate a tree as nearly as possible. From a horizontal branch suspend a miniature swing made of cord and a piece of cardboard about three inches by one inch. A small doll or a paper doll placed on the swing will make it even more interesting to primary eyes. Also place in the room some pictures of children swinging.

PREPARATION FOR WORSHIP: Call attention of early-comers to the pictures. Ask them why they think the swing always comes to rest instead of flying off into the air. Through informal conversation encourage young scientists to find an answer for this. Later when the group has assembled for worship, remind the children that one of the joys of summer is outdoor play. Ask them what they like to play. Guide conversation until swings are mentioned. Then say, "I wonder if God has any part in our happy times with swings. Let us think about that now while the quiet music is played. Perhaps you can feel yourself swinging high in the air with the music."

QUIET MUSIC: "The Swing"[2] or "Swinging"[3]

POEM: Read the words to the song, "Up I go into the sunny air."[3] Another poem may be substituted if this is not available.

CONVERSATION: "How many of you like to swing high in the air? Do you like somebody to push you to get started? The higher you go the farther you fall through the air when you go back and forth like the pendulum of a big clock. Did you ever wonder why you always fall back toward the earth instead of flying off to the clouds sometime? Do you know that it is because of one of God's laws that is working for you? There is a great force known by a big word, 'gravitation,' that always pulls things toward the center of the earth. It works when this pencil drops to the floor. It works when an apple or a drop of rain or an airplane falls to the earth. It works to keep the moon traveling through the skies. The force always has been at work since the beginning of the earth. God planned it so. We do not need to remember the big word by which this force is known, but when we go swinging again, perhaps we can remember that we enjoy swinging because God planned this great force that keeps us moving back and forth until we come to rest. I'm sure we would not enjoy swinging nearly so much if we could not always depend on this force acting. We know we always can depend on God and his plans."

PRAYER: Silent prayer to thank God for helping us to have happy times when swinging, and for the knowledge that we always can depend on his laws to bring us safely to rest again. Conclude with a brief audible prayer.

SONG: "The Lord Hath Done Great Things for Us"[1]

BIBLE VERSES TO REMIND US OF GOD'S GREATNESS: Psalms 95: 3; 98: 1

SONG TO REMIND US OF GOD'S GREATNESS: "God Who Made the Earth."[2] In the last stanza substitute "when I'm swinging high" for "when life's clouds come on." "God's World"[1] also may be used. If time permits, the children may enjoy making up their own music to one of the Bible verses suggested above.

OFFERING SERVICE

4. Happy Times with Boats

Secure pictures of rowboats, canoes, sailboats, ships, or of children playing with toy boats. Place the pictures to attract attention as the children arrive. On the worship table prepare a miniature lake using a long cake pan or a basin for the water. Conceal the pan by leaves or greens. On the water place a small paper or wooden boat. Back of the pan on the worship screen place a picture of water to make the effect more realistic. A table mirror may be substituted for real water if desired.

PREPARATION FOR WORSHIP: Ask how many of the children ever have had a boat ride. Let them tell of their experiences or those of other people if they never have had such a ride. Discuss the different kinds of boats with which they had experience. Select a picture of a large vessel and ask the children to imagine that they are all taking a ride on it while the music is played. Ask them to think also what part God would have in helping them to have a happy ride.

QUIET MUSIC: "Barcarolle," by Offen-

(*Please turn to page 33*)

Ivan Johnson

Junior Worship Suggestions

Using Time Wisely

By ELIZABETH F. TIBBALS

JULY and August are the time of year when most juniors are having long vacations from school. Often they have almost complete freedom to choose what they will do with the long summer days. Some of them are lost without the steadying routine to which they are accustomed, and do not know how to plan their time even to their own satisfaction.

This month, the first-year juniors using Judson Keystone Graded Lessons are having a study called, "Choosing Things to Do." To fit in with this theme and to meet a need found generally among juniors, our worship thought for the month will be "Using Time Wisely."

Juniors will want to take as many of the parts in the services as possible themselves. Perhaps a few boys and girls will practice the hymns that are new and be ready to lead the group in singing them.

1. Thinking About Time

QUIET MUSIC: "My Father's Care"

CALL TO WORSHIP:

Oh give thanks unto the Lord, call upon his name;
Make known among the peoples his doings.
Sing unto him, sing praises unto him;
Talk ye of all his marvellous works.
—Ps. 105: 1-2

HYMN OF PRAISE: "We Sing Our Praise" or "My God, I Thank Thee"

OUR WORSHIP THOUGHTS:

"This month probably most of us are having a vacation from school. We may be going on a trip, but much more likely we will be at home at least a large part of the time. What shall we do with these long free days?

"Today and for the next three Sundays we are going to take for our worship thought, 'Using Time Wisely.'

"Time is a strange thing. We can't see it or hear it, though we measure it by clocks that we do see and hear. It slides steadily by and once it has passed we never again can get it back. It moves on whether or not we measure it. Most people waste more of it than they realize.

"What are some of the things that we want to do this summer?" Perhaps a junior might write the suggestions on a blackboard. Probably play and reading will predominate. You may need to suggest that although it is vacationtime, still God gives us these days and weeks to use and we should plan to use them

W. Henry Boller

in worth-while ways. "Of course we want to play. That is important to help us to grow. But what else do we want to do also?" Most juniors will add "help" (or work), "go to church" (or worship) and possibly "learn about things outdoors." Help them to see the value of dividing their time between different kinds of activities. Then ask them to find the Scripture verse and read it together. "If we plan our time carefully we will be able to do many more of these things and we will have a happier summer."

SCRIPTURE VERSE: Ecclesiastes 3: 1. A time for everything

HYMN: "Show Me What I Ought to Do"

POEM: "My Treasure"

Each day a treasure rich I own
And I alone can spend it,
It's mine to use, enjoy, or waste,
But never can I lend it.

My treasure is my precious time—
I hope I always may
Spend every second of it in
Some useful, happy way.
—FRANCES GORMAN RISSER

OFFERING SERVICE: Using for the dedication hymn, "Our Gifts" or "All That We Have Is Thine"

PRAYER: Thanking God for vacation time and for all the many interesting things to do. Asking for help in choosing and planning wisely for the summer months.

CLOSING HYMN: "Keep Me, Lord," or "The Lord Be with Us"

2. Work to Do

QUIET MUSIC: "My Father's Care"

HYMN: "I Thank You, God"

LEADER: "We have only a few verses of Scripture that tell us of Jesus' boyhood and youth, yet those who have thought about it a great deal are agreed about the kind of life he must have led. The things he said and did after he began his teaching-healing work make us know what kind of Person he was. We are sure that he must have worked and helped in the carpenter shop, that he spent much time outdoors, that he had many friends whom he helped.

"When Jesus was working with his disciples, he was very busy also, but he always had time to do the things he considered important—to talk to the children, to heal a sick person, to answer the questions his friends asked, to talk long hours with God, his Father. He knew how to use time well. We will sing a hymn about his life and work."

HYMN: "At Work Beside His Father's Bench" or "O Master Workman of the Race"

SCRIPTURE VERSES: John 9: 4; 2 Timothy 2: 15

OFFERING

HYMN: "Growing Like Jesus"

STORY: "Don's Job"

Don whistled as he walked down Maple Street toward the Flower Shop. Mr. Hutchins had said he should be there at eight and he did not intend to be late. This was his first real job. He paid no attention to Carl's call from across the street, or to Ned's shout from the window—except to wave to his pals.

When he reached the shop Mr. Hutchins asked him first of all to sweep the floor and steps, then to dust. Customers would be coming soon and the shop must be neat. Don frowned. This was no fun! He had thought the job would be working with the flowers—perhaps even filling orders for cut flowers and plants. Now he was to *sweep*—sissy work that was. He took the broom and swept, rather too hard, because he was so angry. Mr. Hutchins went out and left him.

The litter was thick in the back room and it took some time to do the shop itself. He had just begun the front steps when Carl hooted from the sidewalk, "So *that's* your new job!" He started to go inside and leave the steps. What difference would it make anyhow? Why should he be laughed at by all his friends?

But as he closed the door he suddenly stopped. A part of the verse they had talked about in Sunday school yesterday flashed over and over in his mind—"A workman that needeth not to be ashamed . . ." That's the sort of work-

man he wanted to be. He had said he would do this job and he meant it. Firmly he opened the door and went out again.

Half an hour later when Mr. Hutchins returned, the shop and all the yard around it was clean and in order. With an approving smile the florist laid his hand on Don's shoulder. "Son," he said, "you've done well. You are the boy I want to help me. You've done the unpleasant part faithfully and I know I can trust you to please our customers and treat the flowers gently. Come, help me now while I cut the roses for the church dinner tonight."

HYMN: "I Would Be True"
CLOSING PRAYER

3. Our Play

QUIET MUSIC: "My Father's Care"

LEADER: "Much of our time in vacation is spent playing and that is as it should be. But even when we play we find many choices to make. There is a Scripture verse that gives juniors a good rule for vacation time as well as for school days. It is found in Philippians, one of Paul's letters to his early Christian friends. Perhaps you already have learned it." (Read Phil. 4: 8.)

"We sometimes call this the 'whatsoever verse' and it gives us many things to think about no matter what we may be doing—things that are true and honorable and just and lovely and pure and of good report. We are likely to *do* the kind of things we *think* about."

HYMN: "I Would Be True" or "My Father's Care"

PRAYER: Thanking God for time to play and a chance to play with friends. Asking that he will help us to think only good thoughts and to play fair always.

RESPONSE: "Hear Our Prayer, O Lord"
OFFERING

POEM: "Fair Play" (a junior)

My father says that games and sports,
  Besides the fun they give,
Should help your mind and body grow
  And teach you how to live.

He says the boys that pout or cheat
  Until their foe gives in,
Then boast when they come out on top
  Are not the ones who win.

For even though his score is best
  At marbles or at ball,
The boy that loses playing fair
  Is winner after all.

For Dad says, in the Game of Life,
  Which every boy must play,
The one who really wins is he
  Whose motto is "Fair Play."

—MAUD C. JACKSON

DISCUSSION: "Making Rules for Play"

Guide the juniors to draw up their own play code for use during the summer. By referring to the verse from Philippians, the Golden Rule, the Beatitudes, and other Scripture with which juniors are familiar, the list should grow to look something like this:

Play Fair
Be Honest
Take Turns
Be Kind to Others
Invite New Children to Play
Settle Arguments without Quarreling

HYMN: "Following Christ" or "Show Me What I Ought to Do"

4. Time for Worship

QUIET MUSIC: "The Lord Is Ever Near"

HYMN: "All Things Praise Thee"
PSALM 100

PRAYER: Our Father, we thank thee that we can work and play and worship, but most of all that we can think and plan what we want to do each day. Help us to use our minds in the way thou dost want us to, and keep us from being selfish in our use of our vacation time. In this service may we feel how important it is to worship. May we always plan time to worship. Amen.

HYMN: "Growing Like Jesus"
SCRIPTURE: Luke 4: 16-20
OFFERING
HYMN: "Our Church"
CLOSING PRAYER
HYMN: "Keep Me Lord"

■

READY SOON!

The New Judson Keystone Course V

For second-year juniors will be ready for use in October. More information will be given next month

Our Junior Department

DICTIONARY

By ANNA W. CARR

WE have a growing dictionary in our Junior Department; we are making it ourselves. This dictionary has a very peculiar characteristic: it can grow only as we grow in knowledge and understanding of words.

A loose-leaf notebook large enough to hold a filler eight and one-half by eleven inches and gummed letters for indexing are the materials we use. On the back of the notebook in letters cut from the bold headlines of the newspapers is the title: JUNIOR DEPARTMENT DICTIONARY.

Each Sunday in our discussions or stories there are names of places, people or things that need explaining. We list these on the blackboard, discuss their meaning and write after each word the things we want to remember. This is left on the blackboard until the following Sunday. The juniors who arrive earliest are then privileged to place in the department dictionary the items that are on the blackboard. Sometimes a committee works during the session, but the same committee may not have this honor two Sundays in succession.

Let us illustrate the contents of the dictionary. Under "A" the name "Abraham" appears. The explanation is, "Abraham knew there was but one God who is everywhere. He traveled with his family from Ur to Haran and from Haran to Shechem. God spoke to Abraham and told him where to go. Abraham built altars of stone where he stopped on his journey and here he and his people worshiped God and learned how to know him better."

(*Please turn to page 33*)

Workers with God[1]

By LUCY KING DeMOSS

IN the study of this unit juniors should discover that all who contribute in large ways and small to the welfare of the world are working with God. They should gain a new appreciation of the world in which they live and a better understanding of the men and women who are constantly discovering and developing the great natural resources of the world for the good of humanity.

Through their discussion of the various topics, especially of destruction and waste in a world of beauty and plenty, they may need to face frankly some of the problems that older minds are facing. They discuss these things in their public school work, if they are as advanced as the fourth grade. They need to have their thinking directed to this eternal truth: that God has a purpose for the world he made, and in that purpose every boy and girl has his part. The world is going on. The way it goes is what matters. No Christian can be satisfied with all that has gone into the progress of the world to this date. Only as people everywhere become increasingly conscious of the dependence of God upon them as co-workers with him will things be better.

In *Juniors* for June 27 suggestions are given for things the juniors might do in connection with this study.

Every adult counselor will need copies of *Juniors* from June 27 through July 18 to use in making plans for this unit.

Session 1. July 4

OUR WONDERFUL WORLD

Since this meeting will come on Independence Day, you may wish to introduce a patriotic note into the program. The discussion, which you will lead, could well take this trend. It is suggested that the children talk about the various things of interest in the world. They may suggest the Liberty Bell, the Statue of Liberty, some heroes of the past. Direct their thinking to the fact that all of these things came to pass because there were people who were trying to make the kind of world in which God's purpose could be carried out. Many things may happen between now and the time this unit will be used. Military victory for the United Nations should bring the greatest opportunity of all time to make a world united to give freedom and security to all people.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Session Outline

Introducing the Study for Today
Bible Study
Talk on the Bible Readings: Junior leader
Discussion: Led by adult counselor
Activity Period
Quiet Music
Talk About the Hymn
Hymn: "All Things Praise Thee"
Bible Study
Poem: "God Has Made"
Hymn: "For the Beauty of the Earth"
Offering Service
Prayer

Session 2. July 11

WORKING TO KEEP OUR WORLD BEAUTIFUL

This session tells the story of a time when the beauty of our country was threatened by lack of knowledge regarding the importance of our forests. The emphasis is on the later awakening and of how work was begun to restore and rebeautify. Excellent material may be secured from government documents on soil erosion and reforestation. As a rule the children have some knowledge of this work that has been done in reclaiming lands that were rendered wholly unproductive by bad management.

For the poster, some of the fine pictures published in magazines of the national parks or other beauty spots that have been made by the government would be excellent. If you are developing a products map, this is an opportunity to indicate where such parks and developments have been made. If you are near a library you can get all this information. A good book is *Our National Parks,* by Mary A. Rolfe, also *Boy with the U. S. Foresters,* by Wheeler-William.

In the discussion that you will lead you will want to direct the thinking of the children to opportunities for making beauty in their own environment: neatly cut grass; some flowers planted, if only in a window box or flowerpot; a tree started where there is room; anything to make beauty. Encourage them to express their ideas. Close the discussion with the thought that surroundings of beauty and order make it easier to think beautiful thoughts and to do generous and kind acts.

Session Outline

Introducing the Study
Story: "Our Country"
Quiet Music
Hymn: "This Is My Father's World"
Bible Study: Led by junior leader
Three Reports by Juniors
Discussion: Led by adult counselor
Hymn: "All Things Praise Thee"
Directed Prayer

It is suggested that for the next session the children bring facts and figures on how the world is fed, and stories of what scientists and agriculturists are doing. The book by DeKruif, *Hunger Fighters,* will be suggestive for the discussion period, as well as *What the World Eats,* by Webster and Polkinghorne.

Session 3. July 18

ENOUGH FOR ALL

This session seeks to bring to the consciousness of the juniors the vast resources of God's world to supply every need. That it is not adequately distributed is no fault of his. Junior children know about the suffering in Europe and that many are starving because of military aggression. They have listened to the radio and know that the United States has been supplying the conquered countries with food and medicine and other necessities. This discussion will not go into the details of government arrangements. It has to do with the part our country plays in sharing the riches we enjoy because we "have been brought up that way." It reveals our country as one that recognizes its responsibility toward all people, "bond and free." The outcome of the discussion should be a deeper feeling of thankfulness and gratitude that we have "enough for all" and that we want to share with others.

It is suggested that it would be interesting to make an outline map of the rest of the world, either on the blackboard or on paper to use with the story (or play) "The World in a City Street." There should be no difficulty in finding a copy for this map, as well as for the one used in the earlier sessions.

If you use the story as a play it will give you an opportunity to guide the juniors' thinking through the dialogue. No doubt they will suggest other things than those mentioned in the story. Be sure to let them use their own imagination in developing the project. Your main task is to bring them back always to the thought that it is God's world and he is giving us a chance to use it in a way that will bring him honor.

Session Outline

Introduction to Study
Bible Study
Hymn: "Brothers of the Faith." ("In Christ There Is No East or West")

STORY OR PLAY: "The World in a City Street"
HYMN: "This Is My Father's World"
PRAYER: Psalm 100 repeated or read together
RESPONSE: "Praise God from Whom All Blessings Flow"
OFFERING SERVICE

In the last session of the unit the direction will be toward the work of people who are serving for the betterment of the world. Children of junior age have a good background for this study. Stories of scientists who have given their lives to discover things that will add to the health and comfort of mankind have been read to them in class. It would be a good thing to ask them to recall these stories in the discussion period. You might mention Madame Curie, Louis Pasteur, Walter Reed. They will know Burbank, Edison, Morse and Henry Ford. Stimulate their interest in the next session's work. Bring them to a discussion of what they may do.

Session 4. July 25

HOW WE MAY WORK WITH GOD

In all the sessions it is suggested that the junior leader conduct the Bible study. However, you will not hesitate to take it if it seems wise for you to do so.

The two stories used are familiar to the juniors. Other stories may be used. It would be most helpful if you would tell one or two incidents from the work of missionaries on the field; or you could suggest the stories to the juniors to prepare and tell. Perhaps some interesting stories of missionaries at work during the war could be used.

In the discussion, spend some time talking of specific things the juniors may do. Some suggestions are given in the paragraph on "Discussion" under "Materials for Your Meeting." You will think of other things to mention. The unit thought should be very personal to them. Workers with God are people who constantly are learning of him through the study of Jesus and his thought of God. Constantly they are seeking to find ways to work with him. They will not wait until something big and important comes, but they will serve each day as though everything were important to God.

Session Outline

INTRODUCTION TO STUDY
QUIET MUSIC
HYMN: "I Would Be True"
PRAYER SENTENCE
BIBLE STUDY: Led by junior leader
TWO STORIES: By juniors
DISCUSSION: Led by adult counselor
RESPONSIVE PRAYER
OFFERING SERVICE

Our Junior Department DICTIONARY

(Concluded from page 31)

The word "altar" is also in the dictionary. The explanation is: "A place dedicated or set apart for the worship of God." Let us turn to "W's" and look at the word "worship." After discussing its meaning, we wrote, "Worship is a time when we think about God. We sing praises, we pray, we listen, we feel glad and thankful, we bring our offering, and we feel that God hears us." Joan was thinking when we were writing this on the blackboard. Suddenly she spoke. "I think worship is a time when we feel rested."

Our Junior Department Dictionary probably never will be a finished product, but it is a joy for us to see it grow. The facts that go into it are correct, but they are the expressions of juniors rather than the formal words of a regular dictionary.

PRAISE FOR SUMMER JOYS

(Concluded from page 29)

bach, or other music that suggests riding the waters.

CONVERSATION: "John, have you ever wondered why a big boat like this one in our picture can float on the water, yet you cannot make a tiny penny float on water? Could the boat sink, too? What might cause it to sink?" Too many people, too much cargo, or water flowing in to fill it. "A boat floats and a penny sinks because of God's laws, just as we learned last week a swing comes to rest safely because of God's laws. We are not afraid when we ride a boat for we know the men who built the boat have studied God's laws and have built the boat so it will be safe to ride. Then the men who load the boat know how much it can safely carry. The men who guide a big ship over an ocean know something about God's laws too, as they study the stars to help them to go in the right direction. Then, too, we should remember that not only did God make the water on which the boats float, but he let trees grow and provided other things from which boats are made. He has given men intelligence to understand some of these laws so they can build and guide boats as they wish. People knew about boats and God's laws for water long, long ago. The Bible tells us that Jesus himself often rode in a boat."

BIBLE STORIES: Review stories of Jesus teaching from a boat (Matt. 13: 2) and of his ride in a storm (Luke 8: 22). In connection with this you may read the poem, "A Little Ship Was on the Sea."[2]

SONG: "God, Who Made the Earth"[2]

PRAYER: "We thank thee, dear God, for happy times with boats. We are glad that you made the sea and the laws that keep boats from sinking so people can cross lakes and oceans. We are glad that people know how to build boats and to guide them safely. Thank you again for planning such a wonderful world. Amen."

PRAYER RESPONSE: "We Praise and Thank Thee"[2]

BIBLE VERSES ABOUT SHIPS: Psalm 107: 23-24

OFFERING SERVICE

[1] *Worship and Conduct Songs.*
[2] *Primary Music and Worship.*
[3] *Songs for the Little Child.*

"So the Seed Said..."

(Concluded from page 24)

Then the voice of the stillness began to speak. "Even a city girl should know enough about the law of the seed and the flower to have been prepared for yesterday's experience. A parish is like a plot of ground. Can't you say truly that during these summer days in the homes of one family after another you have been sowing seed? Don't you know how long it takes for real seed to germinate, push into the light of day and unfold a leaf at a time? Mushrooms have their use and beauty. But for what are you working? Something even more than a flower garden. Yours should be a field of winter wheat. Roll up your sleeves to your task as a farmer does who loves the soil, who battles drought and blight and hail, and never lets his hoe get rusty."

She stood up, and thoughtfully lifted the mushroom upright with the toe of her shoe. A piece of its umbrella fell off. "How pretty it was!" she said aloud. But as she strode homeward the words of a hymn with an indestructible truth came to her on the notes of its old folk-tune:

"That cause can neither be lost nor stayed
Which takes the course of what God has made
And is not trusting in walls and towers,
But slowly growing from seeds to flowers."

Alan Dell

THE CASE OF
The Delinquent

F. B. I. Reports That Delinquency Has Increased

9% Among BOYS
31% Among GIRLS

By STUART W. KROLL

THE DICTIONARY defines the word "delinquent" as "one who fails to perform a duty." However, when we ask the average individual to explain his conception of a delinquent he answers, "Oh, anyone under the age of twenty-one who deliberately breaks laws." Seldom does the phrase "failure to perform a duty" come to the mind of the average citizen.

If the public could be made to realize that delinquency as such should be interpreted as a *mild* deviation from social law, then perhaps the remedy for it would be more in keeping with the causes. After all, a child who fails to answer the call of his parent could, by an elastic interpretation of the word, be called a delinquent.

That, however, is not the case. In most instances, such a child merely is reprimanded by the parents who explain why failure to answer a call may require disciplinary measures. Then they forget the incident. When parents believe punishment to be necessary, they administer it as a means to an end. When this end has been achieved, the child resumes his normal way of life.

Today, statistics indicate a rise in child delinquency, while not alarming considering the social upset being experienced by all human society, nevertheless there exists an upward trend of child court cases. The causes appear to be many and varied—as varied as the personalities of the youths involved.

The problem of environment and the problem of heredity always arise. Both, age-old, will contribute toward cases of maladjustment as long as we have a social order. Psychologists who always argue that one factor or the other caused a particular case of maladjustment seldom agree that both could function at the same time. But so long as the two schools continue to recognize that at least these two factors do exist, the conquest of the church school worker, the social worker and the teacher will move onward and upward in their efforts to cope with problem cases.

Some large cities took great strides in an attempt to improve the environments of their children. They created new types of living centers and spent many thousands of dollars to build more liveable and comfortable tenements. Behind all these expenditures of both money and energy lies the ever-growing knowledge that a good home usually produces helpful and better citizens.

New medical centers have been established. Within their walls, the country's foremost psychologists and psychiatrists may be found. To these places come the cases that can be traced to hereditary causes. Sympathetic listeners hear the stories of delinquents, formulate suggestions for cures and help practice them.

An attempt to eliminate the so-called slums from all cities, both large and small, has been made, but unfortunately the present emergency of war partially stopped this good work.

At the same time, we face a period in which the mores, those accepted laws under which we voluntarily live, are being broken down as a natural consequence of events due to the world crisis.

What we considered a right and a privilege two years ago may not necessarily be such now. We must face the fact that changes must come, and we should try to keep apace with them. Formerly the American home dominated the scene as an example of basic social structure. From the home came the youths guided more or less by the actions and the thoughts of the paternal head of the family group. When problems arose in the minds of young people, they usually took them to the parent to be discussed. When they arrived at a solution the troubled persons involved accepted it.

Today the family and the home seldom exist as a unit. The emergency of war called some of the older members of the family away. The regularity and the routine of family life have been disrupted temporarily. In many cases the responsibility of keeping the home falls on the shoulders of the youthful members of the family.

Some of these youngsters can and do adjust themselves quickly to such changes. They successfully assume responsibilities and work along with them to achieve excellent results. However,

some young people do not possess the native talent of adjustment. To them such a shift in responsibility proves to be burdensome and trying.

They find their accustomed leisure gone and in its place numerous irksome tasks must be done. Within them grows a feeling of restless and rebellion. To satisfy themselves, they attempt to break away from any restrictions that have been placed upon them. They do not know what they want, but they become determined to discover it.

Often they find their way to places where they encounter a gay atmosphere, such as a popular "jive joint," a cafe-saloon, a dance hall or places of like manner.

Here, without fail, they meet others as maladjusted and as restless as they. Because laughter and conversation come easily they form quick acquaintances. In such places social standards, if any exist at all, fall to a lower plane. A casual visitor soon becomes a steady customer, and unknowingly the outlook and the moral standards of the youth undergo a change.

Such places require a certain amount of ready money. Although almost all youths who desire to do so can earn spending money now, the amount needed to make regular visits to these places in question runs quite high. Therefore, the person involved faces the problem of the need for more money.

Investigation shows that very few young persons are forced into a life of crime because they cannot secure the necessities of life for themselves or their families. Instead, the extra luxuries tempt the youth of today. They feel a keen desire to have as much, if not more, than their companions in pleasure.

When they recognize that wish, the problem of fulfilling it begins to take form. At this point, if standard family ties remained intact, the average young person would ask for advice in the home. Without that source of help available, they turn to the next best method—that of applying their own initiative to the problem.

Blackouts and dimly lit streets in large cities and smaller coastal towns afford to the unthinking mind an excellent cover for petty crimes. Such offenses as purse snatching and housebreaking seem ideal for the above named conditions. In this way, the unimaginative youth discovers the solution to his problem for more money.

Most delinquents never consider what they do in the light of the consequences. They desire the immediate satisfaction of "having done something—and gotten away with it." Delinquents seldom plan their petty crimes. They usually execute them upon the spur of the moment and find alibis later. This explains why loot of such expeditions against society generally is found within the immediate environs of the perpetrator.

The complexity of our national emergency unfortunately furnished impetus to the delinquency problem. Schools that found it necessary to shorten their program thus provided time for leisure without also supplying guided activity to be carried on in them. Although several long-established centers, such as the Red Cross, the Y.M.C.A., the Y.W.C.A., and other nationally known groups offer programs and work for idle hours. Many young people do not find their way to these centers.

These youths form the "black market" of the children's courts. Easily led, they need attention and help. The old-time offender seeks out these potential delinquents when he decides to form a gang to raid a warehouse or to peddle his "hot" merchandise.

The defense industries called to the city many families that formerly lived in small villages or remote farms. A peculiar condition resulted in many of these families. In some cases both parents work, leaving the children of the family to shift for themselves. It appears natural that out of sheer loneliness for former companions, the problem of entertainment presents itself to the newly arrived youth. Then, too, he wishes to explore the city so new to him.

Many times, the companions he finds on such exploring trips unfortunately turn out to be undesirable. Sometimes he meets older people who boast of a past criminal record. No person proves to be more adept at painting a picture of law violation, under the guise of adventure, than the habitual lawbreaker.

The excitement of the chase and the reaping of rewards of plunder present an enticing picture. To a youth who never has seen such excitement, except in motion pictures, the prospect increases in its desirability, and without giving thought to the consequences, he forms an alliance easy to make but difficult to break.

Because industry employs both parents of families, certain groups initiated a drive, now under way, demanding that proof must be offered showing that the children receive the care of a competent nurse or a guardian before both parents may be hired. Government and labor both recognize that the home must be kept as nearly uniform as possible.

In all cities, some youths definitely cannot find their niche in any one social group. They form the so-called problem children of today—and the delinquent of tomorrow. They cannot discover a place in any game or satisfaction with any one group, therefore they feel a certain antagonism toward all forms of society. They become lonely and bitter within themselves. They feed their ego with the cry that no one understands them.

They desire to become leaders and they attempt spectacular tricks of obtain their end. They turn into bullies in an endeavor to hide an inferior complex. They live in a world of misunderstanding and unless they can be drawn out of it, no law or code of ethics exists that they will not break.

For them the subtle air of excitement and suspense present today serves as food appeals to a starving refugee. Keenly aware of a feeling of uncertainty in society, they capitalize on every opportunity to seduce others to their own level.

They usually possess a command of speech that abounds in suggestiveness and obscenity. They often serve as the intermediaries for the sale of salacious literature from adults who started as intermediaries themselves. They can be used as tools in any game, yet if someone turned that ego, so misdirected, into a channel of good work, these same youths would develop into normal and sometimes above average citizens.

Today we find social centers for the armed forces of our country. We spend much money on their maintenance, and that should be done. However, while we contribute lavishly for this purpose, let us not forget to protect the youth of today who soon will be the citizens of tomorrow. Diligence and care must be taken to keep these centers from becoming mere shadows of the well-known night clubs of ten years ago; they form a hazard that must be faced.

Although girls below a certain age may not enter these centers, no amount of ruling can prevent adolescent girls from meeting the young men after a party or a dance. The rise in juvenile cases involving morals looms into one of today's greatest problems. Certain factors revealed by investigators lead one to the conclusion that only the strictest curfew laws will curtail this problem.

For that reason, certain large cities have instituted curfew laws for girls under sixteen years of age. The condi-

(Please turn to page 45)

Stuart W. Kroll, a social case worker, has prepared a series of two articles concerning the delinquent. The first of these, "The Case of the Delinquent," presents the issue as it exists at present. "Let's Reclaim the Delinquent," in next month's Baptist Leader, *tells how youth groups may help to solve the problem.*

H. Armstrong Roberts

Go Out for a COOK-OUT

By MITZIE MacKENZIE

TRY a cook-out to respond to the gypsy longings that fine weather stirs up. The group finds its fun in brewing as well as eating delicious concoctions. Do not be disturbed by sneers or bitter cynicism or sarcastic remarks from friends whose unhappy memories lead them to think that an outdoor supper merely means a "hot dog" charred to a stick. Cooking in the open involves scientific technique and genuine, creative artistry! Yet, it's all very simple when you know what to do.

What to Do

First of all, there must be a suitable spot for the cook-out. This proves to be somewhat of a problem for those who live in the city because of the difficulty in finding an adequate place in which to build a fire. However, the fact that there can be no long automobile trips into the country need discourage no group. There must be vacant plots of ground somewhere in the community, near someone's home or close to the church which a group may obtain permission to use. If not, trolleys and buses provide transportation into the suburbs to a convenient spot, scouted out by an enterprising member of the group who has made the necessary arrangements. It may be wise to try to make the trip when the means of transportation prove to be less crowded and to divide the group into smaller segments.

Available bricks or stones may be fashioned into a substantial, horseshoe-shaped fireplace. If this is built too high, it smothers the fire. Some outdoor people who disdain such sophisticated arrangements, prefer the old Indian triangle or the fire built between two large logs. One member may prepare a heavy forked stick, which, when planted firmly into the ground near the fire, serves to hold pots for boiling water to make coffee and to wash dishes.

Do's and Don't's in Fire Building

1. Do clear the ground for about four feet all around the fireplace.
2. Do prepare an ample wood pile made up of kindling and heavier, dry wood before you start the fire.
3. Do arrange for air to penetrate the kindling and the dry leaves that lie at the bottom of the pile. (If you use paper, don't let a Girl Scout see you!) Add a few medium-weight branches on top.
4. Do light the fire from the bottom always.
5. Do have "a keeper of the flame" who feeds it as necessary.
6. Do start the fire about fifteen minutes before cooking time. The coals, the hottest part of the fire, serve best for cooking.
7. Don't smother the fire by loading it with too much wood at first.

What to Cook

It's fun to *steam fish.* Put the fish in a sopping-wet (and we mean sopping wet) paper bag. Tie it in its shroud on a heavy green stick and hold it over the coals, cooking it until the bag becomes dry. Be careful when you take the green sticks from bushes. Do not take too many from the same spot. Try not to destroy the appearance of the shrubs.

To *bake corn,* leave it in its husk and place it in the coals for about thirty minutes.

Add a *walking salad* to your menu. It received its appropriate name because party-goers may nibble on it as they busy themselves with other tasks. Scrape carrots into shreds and roll up the bits into a lettuce leaf.

The *bread twist* always proves to be the most popular item on the menu. A box of biscuit (dough) flour serves best. However, if this proves to be unavailable, mix the dry ingredients at home and put them into a medium-sized paper bag which, you will discover, provides an excellent mixing bowl. When the group appears to be ready for its baking experiment, add water gradually, working it into the mixture until the concoction reaches the constituency that it may be rolled. Don't be embarrassed to use your hands; they are the most adequate implements. On the piece of wax paper that serves as your pie board, roll out the dough, shaping a long, thin strip for each member, who must twist it around and around the end of a stick about one inch thick. The delicacy must be held about two inches above the coals for baking. As each cook turns the stick slowly from side to side, the dough becomes an appetizing golden-brown. The twist, when filled with honey or jam, would make a French chef envious.

Organize the whole procedure carefully. For example, the corn, which takes the longest, should go into the coals first. For a crowd larger than six or eight in number it may prove to be more satisfactory to prepare a separate fireplace for each group of eight. Arrange each fire so that the smoke from one does not blow into the other. Make absolutely certain that no life whatever remains in the fire before you leave the camp site.

Be Sure to Take

Water, if it cannot be obtained at the cook-out spot.

Don't forget matches.

Each individual may take his own jackknife and bag and string for his fish.

Even though you meet near home, make careful plans. Be sure to bring everything you need so that you may be independent and not find it necessary to scurry to the house for missing items.

Enjoy the satisfaction of success that grows out of thoughtful preparation and persevering efforts.

How Can I UNDERSTAND Young People?

By RAYMOND MacKENDREE

Cy LaTour & Son

HE possessed all the outward qualifications to make him a fine teacher. He had earned an A.B. from one of the leading teachers' colleges, and he resolved to make good. He had a pleasing personality and was not afraid of work. Yes, he had everything—but the one thing he needed most of all. He wanted a proper understanding of young people and the problems that they face day by day. Because he lacked this, the teacher who should have rendered a valuable service became another failure.

"How can I understand young people? How can I help them?" The answer is simple. You can understand young people by seeing through their eyes.

A typical case arose when two girls, the best of friends, suddenly began to quarrel. The school work of both dropped alarmingly; they refused to cooperate in church school activities. A teacher who sought to find the answer had to give up her effort. Eventually one of the girls confided in the leader that she had spent the week end in another town visiting her aunt. She found there a dress that she wanted to wear to a party in her home town the following week, so she bought it. Upon returning home, she showed the dress to her friend who promptly proceeded to have her mother fashion a similar dress for her. Consequently, when the girl went to the party, she grew angry when she found that her friend wore a dress of almost identical lines and of a shade only slightly different from her own dress.

"But what difference does it make?" the teacher exclaimed when the girl finished her complaint.

If this teacher understood young people as well as she should have, she would have realized this as one of the worst things she could have said. When a girl is sixteen, the matter of being original with her dresses becomes quite an important one. So the girl immediately regarded the teacher as old-fashioned and rated her as one to whom it was useless to try to talk.

The ending might have been different if the teacher had spoken thoughtfully. She could have helped the girls to work out their differences and become friends again.

This incident illustrates most of the main secrets of understanding and helping young people.

You cannot guide a young person through a distressing period in his life without knowing intimately the problem that has brought about the distress, and you can know this problem only by having the person confide in you.

Dr. Albert Edward Wiggam, the eminent pyschologist, declares young people to be excellent judges of human nature. They know whom they can trust. If you wish to test this for yourself, listen to a group of young people discuss certain schoolteachers. These young people may disagree as to which makes them work the hardest or who presents the classroom work in the most interesting manner or whom they deem to be "best sport." Invariably, however, they agree as to which teacher can be trusted more than the others.

You must prove to young people that you can keep their secrets, but if you betray them even one time, you must not expect them to put their confidence in you again.

A mother who entertained her daughter's church school teacher said, "You know many things about my daughter that I want to know. I mean the little things that she tells you but won't tell me. How I would love to know them!"

The teacher smiled. "If you ever know them, they will come from her lips."

Never pry into young people's affairs. If they wish to confide in you, be willing to listen. Take time to listen, but never—never ask point-blank something that does not concern you. When a problem bothers a young person, he frequently finds it difficult to choose the right words. At times, he feels ashamed that he has a problem so strong as to make him want to talk about it to another. Don't help him along here—let him do the talking. Then when he finishes, you may give your ideas or opinions. If he wishes to hold back something, let him. He may have a very good reason to tell you only part of that which troubles him. He may be trying to protect someone else. He is, you see, trustworthy, and you should be the same.

Do not try to offer a solution for each problem presented to you. No one can be that wise. If you cannot be certain of the solution, say so, but never leave the impression that a problem does not have an answer. You may not be the one to help this particular young person. You might suggest the minister or another teacher or friend to whom he might take the problem. You may want to think things over.

This brings us straight to the question, "Why do young people confide in someone they feel they can trust?" If you have the idea that they expect you to solve things for them by magic, you are mistaken. Many of them merely wish to have someone listen to them. They feel better when they share a problem with an older and understanding person. Of course, a young person may ask for a definite answer. Invariably in these cases they will ask, "What would you do if you were in my place?"

If the problems of a young person do

(Continued on page 40)

Try the Fellowship Idea

By LEMUEL PETERSEN

JAMES COLDREN, a member of the Baptist Youth Fellowship National Council, felt dissatisfied with the letter he read. It told about a youth group in the Upper Springs Baptist Church that had decided to "reorganize" and call itself a "Baptist Youth Fellowship."

Jim knew the difficulties Upper Springs church faced—young men were leaving for the Army and the Navy; girls were moving to large cities to work in defense plants. He realized the perplexing problems that those left behind must meet. To overcome their predicament the Upper Springs young people evidently desired to try something new—anything new—in order to increase their morale. However, the letter plainly indicated to Jim that they did not know what the Baptist Youth Fellowship and its *fellowship idea* really mean.

He read again the paragraph that told him about the plans made by the Upper Springs young people. They had heard about the new national Baptist Youth Fellowship and its *Plan of United Youth Action for Christ* and had decided that they would benefit if they adopted this new denominational youth program.

Jim, however, felt disappointed when he read that letter from the youth president. He believed that the members merely renamed their old youth organization and continued the same functions and leadership with no apparent unification with other groups or planning for a total youth program.

Within a few days Jim wrote to the president of the Upper Springs group. He tried to explain the *fellowship idea* and how it works.

DEAR MISS JANNSEN:

Your report of the plans made by the Upper Springs young people interested me. I appreciate the serious interest you show in the Baptist Youth Fellowship.

First of all, I should like to ask you some questions. Then, I shall describe to you what has taken place in my own church so you can see how the *fellowship idea* works in a large church. Finally, since you have a small church, I shall make some suggestions for your youth fellowship.

These questions may help you to check up on your organization:

1. How does your Sunday evening youth meeting relate to the church school youth classes and the World Wide Guild?

2. What have you done to plan an inclusive and unified program for all the young people of your church?

3. How do you reach the young people of your church for your youth program?

4. What relationship exists between your youth fellowship and the Children's Division and the Adult Division of your church?

5. How do you elect your youth officers?

6. What does your cabinet do?

Now I shall try to tell you what we have done in my church to organize a Baptist Youth Fellowship.

Until a few months ago the following youth organizations existed in our church: two B.Y.P.U.'s, three World Wide Guilds and six classes in the youth department of the church school.

A few of us had been dissatisfied with this setup for quite some time. In recent years we had heard about unified youth programs and organizations in the denomination on a national scale and in certain local youth groups of other denominations. After considerable study and discussion we came to two conclusions.

First, our youth organizations overlapped in certain parts of the four elements that make up a church educational program—that is, worship, instruction, expressional activity and fellowship (recreation). At the same time, we neglected other aspects of these same four elements. No central, co-ordinated plan made it possible to project a well-rounded program.

Second, we neglected some young people of our church and overworked and overorganized others. Some of the young people belonged to, and participated in, the activities of only one youth group in our church (a church school class, for instance) and thus were neglected. Others who belonged to several groups often carried the leadership in many of them and thus overworked.

In order to solve our problems, we decided to try the fellowship program that we had heard about and that I came to understand better at the latest National Council meeting.

We knew that *all* the young people of the church would be incorporated into one youth organization and that all would participate in the planning of a total youth program for the church. We understood that all the young people of the church of the given age group would elect one set of officers, and we knew also that this leadership of our unified youth organization would supervise the total program of worship, instruction, expressional activity and fellowship (recreation) whether it occurred in the church school, the Sunday evening meeting or weekday activities.

Three of us here had been particularly interested in this *fellowship idea.* We had been wondering what we could do about it. One Sunday we went to our minister and told him what we had in mind for our church. Because he wanted to talk it over more thoroughly, we made an appointment for a conference on the next Saturday afternoon.

We found out that our minister had heard about the new plan, and that it interested him also. We talked in general terms about the whole idea so that by the time we had finished our conference, we had discussed most of the questions that I listed earlier in this letter.

We decided to carry out the following procedure in aiming toward the organization of a youth fellowship in our church:

1. The minister would present the plan to the church board of Christian education. If the board approved the *fellowship idea,* it would call together young people to represent the church school classes, the B.Y.P.U.'s and the World Wide Guilds.

2. Someone then would give the representative group information about the plan and would explain how it might be set up in our church. If the young people gave tentative approval, they would appoint a constitution committee to prepare the permanent plan of organization modeled on the pattern suggested by the National Council of the Baptist Youth Fellowship.

3. This constitution then would be presented at a meeting of all the young people of the church. Upon ratification of the constitution, they would become a Baptist Youth Fellowship.

4. They would elect their officers and committee chairman and instruct them to plan a total youth program for the church.

5. The youth fellowship cabinet would keep in constant touch with the church board of Christian education so that the youth plans could not conflict with the total educational plans of the church.

To make a long story short, our schedule worked out much as we outlined it. Several months passed before we attained a youth fellowship, but finally we

Note: This article, written to illustrate the principles adopted at the Kalamazoo meeting of the National Council of the Baptist Youth Fellowship, does not refer to any person or situation.

completed and adopted the organizational setup. Now, for a few months, we have been able to devote ourselves to planning a well-rounded youth program for the year ahead of us.

All the young people of our church between the ages of twelve and twenty-five compose the Baptist Youth Fellowship which, in turn, is made up of two age group fellowships: the Junior High Fellowship for those from twelve to fourteen and the Senior Young People's Fellowship for those fifteen to twenty-five. All the young people in the church in these age groups belong to the youth fellowship for their age. We regard these fellowships as the youth division of the church. They function with the Children's Division and the Adult Division of the church through the board of Christian education to carry out the educational activities of the church.

Each fellowship elects its president, vice-president, secretary, treasurer, director of fellowship and five committee chairmen to serve as its officers. These officers form the cabinet whose adult membership includes the minister, an adult adviser (appointed by each cabinet with the approval of the board of Christian education), student counselor and world service (missionary) counselor. The women's organization nominates the two counselors subject to the approval of the board of Christian education.

The duties of the cabinet require that it: (1) plan for the meetings of the youth fellowship with the vice-president directly responsible; (2) plan for fellowship and recreation with the director of fellowship as co-ordinator; (3) publicize and promote the youth fellowship and its activities with the vice-president in charge; (4) supervise committee activities. The president takes general charge of the whole fellowship program.

Five committees plan the specific activities for the fellowship. The Personal Christian Living committee promotes devotions, prayer life, Bible study and worship. It also helps the young people in their choices of life work and stimulates life service motivation. This function links up with its promotion of stewardship of life and daily living.

A committee on Evangelism, in addition to looking after personal and group evangelism, also enlists new members for the church and for the fellowship and encourages the members to feel a sense of responsibility toward the church.

A third committee, on World Service, assumes responsibility for mission study and activity, present and postwar reconstruction thinking and planning by the

CHURCH BOARD OF CHRISTIAN EDUCATION

YOUNG PEOPLE'S DIVISION OF THE CHURCH
Baptist Youth Fellowship
12-25

	Junior High Fellowship 12-13-14		Senior High Fellowship 15-16-17		Young People's Fellowship 18-25	
Sunday A.M. Session of the Fellowship	Worship and Study Classes A-B-C-D-E		Worship and Study Classes A-B-C-D-E		Worship and Study Classes A-B-C-D-E	
Sunday P.M. Session of the Fellowship	Expression and Training Meeting		Expression and Training Meeting		Expression and Training Meeting	
Weekday Activities of the Fellowship	Social and Service Activities		Social and Service Activities		Social and Service Activities	
	Girls' Activities (W.W.G.)	Boys' Activities (R.A.)	Girls' Activities (W.W.G.)	Boys' Activities (R.A.)	Girls' Activities (W.W.G.)	Boys' Activities (R.A.)

fellowship, and promotes stewardship of giving.

The Christian Citizenship committee promotes recognition of responsibilities for citizenship; plans Christian service in the community, state and nation and carries out activities for those in various types of national service. The committee on Leadership promotes summer camps and assemblies, conducts leadership education classes and encourages members to plan for higher education.

As you can see, these five committees provide for carrying out the fivefold emphases of the *Plan of United Youth Action for Christ.* GROW in Personal Christian Living, HELP Others to Become Christians, SERVE Through Missionary World Outreach, PRACTICE Christian Citizenship and DEVELOP Leadership.

Each committee plans activities within the scope of its responsibility. Some of these activities might be program meetings to be arranged with the vice-president; others may be service projects. Activities in the field of recreation must be carried out with the director of fellowship. There are limitless possibilities on which the committees may work. All these plans become co-ordinated through the cabinet.

When an officer or a committee plans a series of activities, it not only plans what must be done and how, in general, it must be done, but also who should do it. Before a project may be started and assignments made, however, the cabinet approves the whole plan.

Now that I have written about the type of organization and procedure we have adopted in my church, I should like to make some suggestions for your church. I realize, of course, that you belong to a small church, which, of course, lacks the number of leaders one finds in a larger church. I make these suggestions, however, after considerable thought.

1. I suggest that you write to Dr. Oliver deW. Cummings, general secretary of the Baptist Youth Fellowship, at 1701 Chestnut Street, Philadelphia, Pa., to obtain material about the Baptist Youth Fellowship and the new plans for next fall and winter.

2. When you receive that material, study it thoroughly with your friends; talk the *fellowship idea* over with your minister.

3. Follow the procedure that I outlined for our church. Plan for a gathering of representative young people. (Your minister might call this meeting since you have no committee of Christian education.) Appoint a constitution committee if the group indicates interest in the plan, adopt a constitution modeled on the national Baptist Youth Fellowship suggestions, elect your youth fellowship officers and then set out to plan a total unified youth program for your church.

4. I suggest that, because of the limited membership in your church and since you have very few older young people at present, you establish only one fellowship for all young people in your church between twelve and twenty-five years. Also, I recommend that instead of five officers and five committee chairmen as we have, that you double up, so that each of the five officers takes charge of a committee. (You even may combine certain offices and committee assignments if you lack the necessary leadership.)

5. Begin now to think of what a total youth program for your church means and hold that concept in mind all the time. Remember that a unified youth program means balanced use of worship, instruction, expressional activity and recreation in co-ordinated planning for church school class, Sunday evening meeting and weekday services and activities. This balanced program can be created and carried out only by central, co-operative planning.

In other words, I'm asking you to try *the fellowship idea.*

Let me know how you get along.

Sincerely yours,

JIM COLDREN

■

I SIT ALONE, AND WATCH THE WARM, SWEET DAY
LAPSE TENDERLY AWAY.

—*Whittier*

Program Recommendations *for the* Baptist Youth Fellowship

1. That the *Plan of United Youth Action for Christ* be continued for another year, stressing the same five spiritual goals:

GROW in Personal Christian Living
HELP Others to Become Christians
SERVE Through Missionary World Outreach
PRACTICE Christian Citizenship
DEVELOP Leadership

2. That an Adventure Packet be available for distribution in the early fall and that provision be made for those groups which did not use the original packet during 1942-1943.

3. That a special program for the junior high group be developed through the Youth Committee of the Council on Christian Education with the active assistance of the new junior high secretary. This junior high program should be made a part of the total program of the Baptist Youth Fellowship and that, in so far as is feasible and desirable, its relationship to other elements in the total program be made evident.

4. That the preparation and the distribution of a manual on Baptist Youth Fellowship organization be given priority over other new materials. It is proposed that this manual be printed in separate loose-leaf sections as follows:

I. The Fellowship Idea
II. How to Organize a Baptist Youth Fellowship
Appendix—Constitution Suggestions
III. Officers and Their Duties
IV. Committees and Their Responsibilities
V. Meetings and How to Use Them
VI. Activities and How to Plan Them

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How Can I Understand Young People?

(Concluded from page 37)

not appear as real to you as the air you breathe, you cannot help him. That Ellen became upset because she failed to be assigned a solo part in choir rehearsal or that Jim raved frantically because someone said something untrue about him might seem like straws in the wind, but to the young people involved these problems loom as vital as that of earning a livelihood appears to you. Really, weren't you once alarmingly concerned with similar problems not so long ago?

INTRODUCING

The New Judson Keystone Graded Lessons for Junior High School Pupils

By LUCILE DESJARDINS

YOU like junior high school boys and girls. You have watched them as they eagerly strive to take their places as responsible members of social groups and as they seek to do their share in the work of the world. You observe their enthusiasm when one organization or another, projecting a live, virile program, captures their interest and loyalty. You covet this same loyalty and enthusiasm on their part for the church and for the cause of the kingdom of God.

As a Christian leader of youth you earnestly wish to see realized in their lives certain spiritual values that make them the strong Christian leaders they must be in order to undertake the difficult task of the spiritual and social reconstruction of a war-wrecked world in the future. Are these your goals for each one in your class of junior high pupils?

1. An increasing consciousness of God as powerful, holy and loving, a growing sense of his divine reality in their individual and group experience; a growing sense of their personal relationship to him.

2. A satisfying knowledge of Jesus Christ; an understanding and an appreciation of his personality, of his life and of his message for the world; a wholehearted acceptance on their part of Christ as their Lord and Saviour.

3. A growing ability to make Christian choices; the development of wholesome Christian personality; an increasing Christian influence on their part over others of their own age.

4. The finding of a satisfying place in the local church or fellowship of believers; an increasing ability to make use of the means of grace for the nourishment of their own personal religious lives.

5. A wholehearted commitment to the ideals and the unfinished tasks of the kingdom of God on earth.

6. A Christian interpretation of life and of the universe which intelligently and with faith confronts the problems of evil and suffering in the world and creatively shares in their solution.

7. A growing understanding and appreciation of the Bible; the finding in it of helpful guidance for daily living.

The new *Judson Keystone Graded Lessons for Junior High Pupils* will help you meet the needs of the boys and the girls in your church school class or department; they help your church provide an adequate program of Christian education for all boys and girls in your church family of the seventh, the eighth and the ninth grades or for all those of approximately twelve, thirteen and fourteen years of age.

The Class Session Is Important

This new series of graded lessons recognizes the importance of the class session. It regards the half-hour- or three-quarter-hour meeting of a class on Sunday morning in the church school as the most valuable opportunity afforded a church for engaging boys and girls in directed Bible study.

The church school in its Sunday program reaches more boys and girls than any other session or meeting that the church provides for them. While the vacation church school, with its more intensive program for several weeks in the summer, often brings in boys and girls outside the church families, nevertheless, for the families of the church, the Sunday church school program stands as the year-round program upon which the church must depend for its central task of Christian education. The Sunday evening sessions provide for those boys and girls who attend a more informal type of meeting. The World Wide Guild and other missionary groups afford specialized training in missions for some of the boys and the girls of the church, but the Sunday church school serves as the core of the church's study program for early adolescents.

Since the Sunday church school curriculum is considered basic and central in a total program of study and activities for boys and girls of junior high school age within a local church, the Judson Keystone lessons for intermediates in the three-year cycle include all the em-

AND ON THE DALE, SO LONE AND WILD,
THE SUMMER SUN IN QUIET SMILED.
—SIR WALTER SCOTT, *Rokeby*

Henle, from Monkmeyer

phases important in a well-rounded curriculum of Christian education for this age. Units stress Bible study, missions, stewardship, preparation for church membership, personal problems and Christian citizenship. A glance at the list of courses in the three-year cycle reveals how the accent lies on each of these at certain points in the curriculum.

The Bible Is Basic

In this new Judson Keystone series of lessons the Bible is basic. For early adolescents as well as for adults it is the inspired guide for daily living. Through it God speaks to the youth of today.

The Bible speaks with special meaning and vividness to boys and girls when its passages and the experiences that they reflect are related in a vital way to their ongoing experiences. There has been an effort to choose Scripture passages for the lessons that have special pertinence for junior high school folk. God speaks to boys and girls through the pages of the Holy Word when the Bible awakens their imaginations, arouses their feelings and stirs their consciences to do the will of God as revealed to them in the Scriptures. An effort has been made to make the Bible live for them.

Every lesson in the entire series has some Bible background, but some units in the series deal primarily with certain books or parts of the Bible. They aim to acquaint boys and girls with this special part of their scriptural heritage. Other units in the series provide a biblical background against which to study present-day problems in living as Christians in the twentieth century.

An Evangelistic Emphasis

Jesus Christ and salvation through him climax the biblical revelation. This course leads boys and girls to study the Bible that through this study they may come to know him and through him have their lives transformed. This new Judson Keystone series recognizes the importance of the evangelistic emphasis for junior high pupils. The lessons hold the conviction that it is important for boys and girls to confront Jesus, that they may be won to him, that they may recognize his claim upon their lives, that they may accept him as Lord and Saviour during these crucial years of early adolescence. The evangelistic emphasis, stressed throughout the three-year cycle, claims special attention in certain units each year.

The missionary program of the denomination occupies a vital and integral place in the Judson Keystone Graded Lessons. The missionary emphasis is wrought into the very fabric of the course from beginning to end. Certain missionary units give specific information about home and foreign mission work carried on by the denomination. These units contain many suggestions advocating ways by which boys and girls can help to carry on the work. The biblical foundation of missions also appears. The lives of Baptist missionaries supply many illustrations throughout the series.

They Help Build for Christian Democracy

Baptist churches today, as in the past, stand for individual freedom of conscience. Today, more than ever, this priceless heritage must be conserved carefully, nourished in the lives of youth and thoughtfully guided to fruitful ends. This series of lessons for early adolescents is planned with the thought that the ideals of freedom of choice, co-operation, spiritual motivation so necessary in a Christian democracy should be encouraged in the class session. Accordingly, the lessons afford opportunities to boys and girls to make their own choice of projects and to co-operate with others in carrying these out.

In order that the Sunday morning sessions may become occasions for vital learning, the procedures described encourage genuine social interaction, stimulate boys and girls to search out truth and facts for themselves and to think through the answers of thought-provoking questions and to plan together for significant Kingdom enterprises. Enterprises or projects suggested for each course may be cumulative in nature and will help to provide motivation for study and work, making boys and girls feel that they have significant work to do for the cause of Christ in the church, the community and the world.

The *Judson Keystone Graded Lessons for Junior High Pupils* have tried to live up to their important name. They hope to partake of the adventuring, missionary-minded, pioneering spirit of the great Baptist missionary whose name they carry. The editors, the writers and the curriculum committee hope that they will serve their purpose in helping to make the Bible the true keystone in the life of growing youth. They hope, also, that this series of lessons will become a worthy and dependable keystone in the arch of Christian truth and knowledge through which boys and girls pass as they move forward into the larger life of the church and the work of the Kingdom.

The Spread of Courses

(Some of these titles are tentative, but they will indicate the general content of the courses.)

Course VII (for seventh-grade pupils or twelve-year-olds)

- Part 1—Jesus the Victor
- Part 2—New Testament Portraits of Jesus
- Part 3—Living As Christians
  - (*a*) Solving Personal Problems (6 lessons)
  - (*b*) Living Together as Americans (7 lessons)
- Part 4—The Bible and Life
  - (*a*) The Inspiring Bible (9 lessons)
  - (*b*) Meeting Tests for a Christian Life (4 lessons)

Course VIII (for eighth-grade or thirteen-year-old pupils)

- Part 1—What the Bible Tells Us About God
- Part 2—What It Means to Be a Christian
- Part 3—Our Churches' Great Adventure
  - (*a*) "Into All the World" (4 lessons)
  - (*b*) "Among the Headhunters" (9 lessons)
- Part 4—Paul—More than Conqueror

Course IX (for ninth-grade or fourteen-year-old pupils)

- Part 1—The Old Testament Story of God at Work
- Part 2—The Story of the Bible
- Part 3—God's Plan
  - (*a*) God's Plan for the World (7 lessons)
  - (*b*) God's Plan for Us (6 lessons)
- Part 4—Workers with God
  - (*a*) Bible and Contemporary Characters
  - (*b*) Companionship with Jesus in My Work

The first course, VII—1, will be ready for distribution by September 1. The other courses will appear at intervals of three months, stretching over a span of three years. For example, a class that begins Course VII, Part 1, on the first Sunday in October will continue to receive a new book each quarter thereafter for three years.

Hazel West

Jordan River from the Sea of Galilee to the Dead Sea covers more than two hundred miles — though the distance measures only about sixty-five miles as the crow flies.

Notice the bump that juts into the Dead Sea. Though the faithful cartographers tried to reproduce the wadies and other physical features of the famous stream, they could not show its marshy nature and steep descent, neither did they understand its intricate, winding nature.

Next time, agreed the boys, they will make the signs a trifle larger, so that those who come to view the handiwork will not have to stoop and stretch to figure them out.

Neighborhood girls had to bring their friends over as the work progressed.

Palestine in America

By DOROTHY E. CLAYPOOL

WHO said that city vacation church schools cannot have an outdoor project? Who said that boys and girls are not interested in anything but screaming and tearing around? There may have been a number of church people who made both these assertions in the past, but one Philadelphia city church is satisfied that they can interest their boys and girls in mapmaking—and that out-of-doors.

It all began back in the vacation school institute held over a year ago. The teachers, in their planning sessions, discussed the difficulties in the way of outdoor activities in a large city. Then the minister of one church remembered the little plot of ground in the corner where his church and parsonage joined. He recalled his Bible geography saved over from past seminary days. Now if he could only interest those boys and girls——

He could! And they did the rest! Five boys and six girls arrived on the opening day of vacation school last summer to enroll in the Intermediate Department. They talked about what would happen in their community if Jesus came to dwell among them. They talked about what Jesus must have been like when he was their age. They recalled the long trip down from Galilee to Jerusalem. They wondered what it had been like.

Out came the geography—and the reference books. Someone scooted up the street to borrow a storybook that would give some information. Then came the tentative suggestion—how about making our own map of Palestine? Did the minister mind if they dug in his side yard? No, indeed, he had no objection at all.

They pored over the maps again, rapidly scaling miles down into inches. "Let's start with the Jordan River and work outward!" "How about cementing the river and pouring in water afterward to make it look real?" "Let's mark the spots that Jesus made famous."

They found Galilee to be sort of pear-shaped. The river had a general descent down to the Dead Sea. But junior high boys and girls are not hypercritical; neither are they great engineers—so they asked parents to use their imaginations at certain points. In order to help out the uninitiated the youthful mapmakers did set up little signs to mark the various events and famous spots in Jesus' life and ministry.

The sandy wastes to the east of Jordan were easy to design. Much measuring and discussing accompanied the construction of the river. The excavated dirt helped to form the western ridges. The boys reveled in their cement and general grubbiness. The girls sought out the shade of a near-by tree and constructed notebook maps and fashioned the signs for later use.

Then, alas! The two weeks' school came to an end before Palestine in America was finished. But enough of it lay spread out for the BAPTIST LEADER roving reporter to come and take pictures and hear all about the fun they had enjoyed—not to mention the great things they had learned. Perhaps their greatest lesson was how to work peacefully together on something that would help the younger boys and girls to visualize the country where Jesus lived.

THERE is no preservation and antiseptic, nothing that keeps one's heart young like sympathy, like giving one's self with enthusiasm to some worthy thing or cause.—JOHN BURROUGHS.

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TO CHANGE the world we must begin with ourselves. In our best moments we are aware of the necessity to look to sources beyond ourselves for transformation. These sources are to be found in prayer and worship, in the Bible, and in God. The best way to God is through a personal experience of Christ as Companion and Saviour. . . . No greater need exists in the world today than that for radiant Christian lives thoroughly committed to Christ, disciplining themselves through a definite code of action. Such lives attract others to Christ because of their demonstration of abundant living. This is the first great purpose of the Baptist Youth Fellowship.

—*Adventure Guide*

■

DOING good is the only certainly happy action of a man's life. — SIR PHILIP SIDNEY.

Priorities Vacation Club

For the High School Crowd

By LETITIA KNIGHT MINTZ

SUMMER in the suburbs brings a peculiar problem to the parents of high school young people. School closes and, in many places, church school closes also. The social groups of adolescents tend to center about school and church, so it follows that they are thrown upon their own resources for the use of their leisure time. Normally, if the family income proves to be sufficient, many boys and girls go away for all or part of the summer, either with their families or alone to camp. In either case, they become part of a community where more or less supervised activities take up much of their time.

Those who must remain at home, even if they work during the day, often find the evenings long and lonely. The radio, the movies, the soda fountain, or perhaps the dance hall and the roadhouse serve as their recreation centers. Playground programs usually limit their activities to daytime. Christian centers may be found in crowded city districts, but suburbs and small towns expect a great deal of initiative from the young.

Last year, war conditions cut down the number of young people who spent their vacations in the country. The summer of 1943 finds even larger numbers thrown upon their own resources. The opportunity for forming unfortunate associations constitutes a menace that Christian parents recognize with foreboding. Some parents find it possible, by opening their homes to their children's friends, to keep them busy and happy and constructively "out of mischief." Others, lacking the facilities or abilities needed, watch helplessly, often in despair, the results of adolescent effort to enjoy life.

The First Baptist Church of Westfield, N. J., and its minister, Rev. Eugene G. Mintz, faced this problem a year ago. The mother of three of its members serves as leader of our high school group. The prospect of an entire summer at home made this family sigh with the dread of boredom. What should they do during all those long evenings? The leader thought of an idea which she shared with the group and there resulted a new plan, "The Priorities Vacation Club."

Although the High School Fellowship attendance had averaged about fourteen, we enrolled, during the summer, thirty-two members in the club. We wanted to provide wholesome recreation, but we felt that the summer would be wasted if the young people made no advance in Christian living. Therefore, we insisted upon the inclusion of a Bible class in the program and, to develop self-discipline, we placed all the planning and the direction in the hands of the boys and the girls themselves. With adult help and direction always available when needed, the young people assumed the responsibility of making decisions democratically.

Following a list suggesting possible activities, each person indicated which of these and what others he would be interested in sharing. He also indicated how many evenings each week he would like to come to club and which activities he would be willing to help direct. The group elected the four conventional officers. These, with the leader, studied the registrations, appointed committees with chairmen and arranged a schedule.

For ten weeks, young people came to our church six evenings and one or two afternoons each week. The small afternoon meetings proved to be less successful than those that met at night.

One group yielded a small, uncertain orchestra; another produced some freehand drawing. A unit that met in the home of the boy who served as the chairman, made marionettes and provided two good programs for the whole club. However, the evening activities seemed to be most attractive. Some members attended every time the doors opened; others appeared from one to three times a week.

Bible class met for an hour on Sunday and Wednesday evenings. Attendance varied from eight to eighteen with an average of twelve. A survey or summary designed to acquaint the student with a background of biblical knowledge placed emphasis upon the fact that the truths of the Bible provide the true basis of democracy. The leader taught the class.

On Monday, a dozen people especially interested in drama met to plan and rehearse. An able and faithful adult adviser, willing to help rather than to dictate, made this group a great success. They produced two one-act plays, each using a different group of players. Those not included in the cast took care of staging, costumes and make-up.

We devoted Tuesday night to active games. Because of the outdoor space available behind the church, we spent the evening there whenever the weather permitted. The athletic director of the Y.M.C.A., being a member of the church, gave his experienced leadership to this group. A dozen or fifteen usually came to play. Twice during the summer the athletic committee planned a picnic beginning in the afternoon. The group hiked to a near-by park for supper and arrived home by dark.

On Wednesday evenings the pool at the Y.M.C.A. invited "coed" swimming. This made it necessary for the Bible class to begin and close on time, as the group attended the swim in a body.

On Thursday, about twenty appeared for group singing. We enjoyed a number of evenings in that way.

Friday—party night—proved to be the high time of the week. The attendance averaged twenty-five. At the brief business session that preceded the party, the treasurer (who also served as chairman of the social committee) collected the weekly dues of ten cents per member. The members of the social committee planned all entertainment. Each party centered about a fresh idea; games and sometimes costumes helped to develop this theme. When a group pronounced a play or a marionette show ready for production, it served as the core of the evening's enjoyment. Friends and relatives attended on such occasions. Two of the mothers of the club members acted as hostesses for each party, each mother serving only once. The committee solicited the help of the hostesses and arranged to pay for the refreshments unless the women insisted upon donating them.

We formed only a few simple rules. Except for singing and Bible classes,

which met in the church school auditorium, we conducted all activities in the social hall. We locked up the building by ten or earlier each night except Friday, when parties might last until eleven. Boys and girls walked home in neighborhood groups arranged by the "escort" committee, so that no girl need stay away for fear of having to go home alone.

Perhaps we were unusually fortunate in the quality of the young people in the club. Certainly it proved to be a joy, when September came, to look back over the summer, busy and happy as it had been, and note that not one unpleasant incident had occurred. Instead, everyone had been occupied with enjoying himself and helping others. Each had developed a little more initiative and had made valuable friendships. In addition to the individual benefits, we note favorable results of the club activity upon the group as a whole. Attendance during the fall and the winter showed more than a 50 per cent increase over the last spring's average. The group, more closely knit, feels more conscious of its significance. Church attendance of the young people also increased.

This last, doubtless, resulted partly because of the Priorities Vacation Club's closing function. At the minister's request, the club took charge of the morning worship service of the church on the second Sunday in September. A boy and a girl shared in the conduct of the opening worship. The president summarized the summer program and expressed the gratitude of the club for the use of the building. As a concrete expression of thanksgiving, he presented a little more than half of what remained in the club treasury as an offering to the church. (The group reserved the remainder for starting this year's program.) The entire club joined in an expressional activity that summarized the work of the Bible class and voiced the devotion of the young people to the Christian cause.

Many of the mothers expressed in words their gratitude and appreciation of the work of the club. All of them gave wholehearted co-operation. The young people often speak of "P. V. C."

David exclaimed, "Last summer was the happiest I have ever known. I never shall forget it."

Bob asked, "We'll have Vacation Club again next summer, won't we?"

We hope that we shall have it again. This time we desire an even better religious education program and a service project, as well as plenty of fun. However, all that must come about because the boys and the girls desire it, as we hope they will. We shall need a larger and stronger corps of adult leaders. Our experience proved that association with young people brings joy that far outweighs the trouble we take for them.

EXPLORE A NEW HOBBY OR MAKE SOME ADVANCE IN THE ONE YOU HAVE ALREADY CHOSEN

H. Armstrong Roberts

The Case of The Delinquent

(Concluded from page 35)

tion does exist and no amount of education or preaching by the church can stop it entirely, although a concerted effort on the part of both agencies undoubtedly stems its rising tide.

One of the many reasons for the increase in this problem evolves from the romantic idea attached to any uniformed man. The radio, the motion picture and the stage all have stressed the angle of glamour. Most adolescent girls live in a romantic world that cries out for a touch of realism. Fortunately, most of the men in our armed forces appear to be of such caliber that they ignore the forwardness of the majority of school girls.

Strange as it seems, a new problem has arisen under the name of patriotism. Some youths, in their desire to aid their country, direct their energies into channels that violate the very laws they hope to defend.

We know the case of the twelve-year-old boy who broke into a grocery store, stole money and proceeded to buy defense stamps. It did not occur to him that by so doing, he broke down the very institution that he bought the stamps to defend. When we explained this to him, it amazed him as it did his mother who, at that time, worked on a swing shift in a defense plant in a near-by town.

In presenting the many causes for the rise of delinquency, let me repeat what I stated at the beginning: While we see evidence of a rise in child delinquency, we need not be alarmed in view of the fact of the total global social upset.

However, we must not be satisfied with the mere acceptance of the situation. We must deal with the fact that an increase exists. There must be a concerted effort on the part of society as a united front to deal quickly and efficiently with this problem that is now before them.

As with measles, one isolated case can do little harm in a community, but if we permit an epidemic to develop, then the problem of control becomes tenfold greater, the hazards increase and the cure must be equally drastic.

Let us face facts as such. Let us deal with them intelligently and with adult understanding. Let us point the way and lend the needed hand. Let us pass preventive rather than punitive laws. Let us make the world of the adolescent so vital, so attractive, so co-operative, that in return, he will desire to keep it a sanctuary in which to erect his own altar to the coming day of his adulthood.

It Happened Here

A Men's Luncheon Club with a Program That Is One Hundred Per Cent Religious

By EDWARD R. NELSON[1]

A LITTLE more than a year ago our enthusiasm for a new idea was kindled, rather than snuffed out, by the old refrain, "It can't happen here." A downtown church maintaining a strictly religious program on a weekly noonday luncheon basis? "Never! It can't be done!" So the critics said, but it has been done!

This new adventure has greatly heightened our determination in bringing the truths of Christianity to the men of our church and community. We are convinced, as never before, that men are hungry for a helpful and sane approach to religion when it is closely related to their everyday experiences.

And now for a bit of the story, the organization and growth of this luncheon club. First, we brought together a small group of men and asked them one straightforward question. They were asked to comment on the help derived from the speakers at their usual noonday service clubs. They spoke of knowledge gained from the political and economic subjects discussed, but they were agreed that they had received little religious help or inspiration. One man commented on the fact that when a minister addressed a service club, he usually shied away from a definite religious subject. He often was too anxious to appear "regular." This small conference gave us the insight we wanted. Herein, we were sure, lay the key to the wisdom and potential success of adding another noonday luncheon in a city where there existed an already overcrowded men's service club schedule.

The Lenten Season of 1942 was chosen as the logical time to launch this new adventure of faith. We began with thirty-five men and before Easter reached an average attendance of one hundred.

The following subjects were assigned to local clergymen under the general theme, "Helps for Victorious Living":

1. Reaching a Drastic Decision
2. Living Under Suspicion
3. Clashing with Accepted Traditions
4. Testing Friendships
5. Accepting the Will of God
6. Facing the Inevitable Alone

Easter time witnessed a unanimous vote by the men, not merely the committee, to continue the meetings indefinitely. The average attendance throughout the year has remained in the immediate neighborhood of one hundred. These luncheon meetings have continued uninterrupted to the present writing, save for the summer weeks when the discontinuance was made necessary by the closing of our kitchen facilities.

Subjects for discussion during recent weeks have been:

1. Men and Prayer
2. Misinterpretations of the Bible
3. "He Belongs to the Ages" (Contrasts and comparisons between Lincoln and Christ)
4. How Much Does Religion Count in Your Life?

It may be of interest to list here certain underlying principles which, in our judgment, have made our experiment successful:

1. We have never strayed one inch from our original purpose; namely, to bring to the men assembled a deeply religious message. This is what they asked for, and this is what they come for. It is certain that the group would soon disintegrate should other topics, such as travelogs, creep into the program.

2. We begin promptly at 12: 15 P.M., and never to date has a speaker exceeded the adjournment hour of 1: 15 P.M. This assures the men a prompt return to their offices and previous appointments.

3. It is most important to tell a

THE MEN'S LUNCHEON CLUB, FOUNTAIN STREET BAPTIST CHURCH, GRAND RAPIDS, MICH.

[1] Assistant pastor of the Fountain Street Baptist Church, Grand Rapids, Michigan.

speaker what you want accomplished by his talk. Each of our speakers is given in advance the background and history of our group, as well as an acquaintance with the needs expressed by the men themselves. This procedure has been highly profitable, for not one speaker has talked in mere generalities. The speakers have sensed the sincerity of the men and have been inspired to speak their convictions concerning personal religion and its many social applications.

4. The group does not operate under "forced draft." No high-pressure methods are used, nor is it necessary to announce speakers in advance in order to secure a good attendance—no post cards, no letters — merely the good word spoken from man to man. One oft-repeated sentence heard during the week is, "See you Wednesday at the Fountain Street luncheon." There can be no better advertising than such good will.

5. The group is truly a Christian fellowship. The price of the luncheon is moderate so that all may attend. Many men who cannot afford any other service club speak of this luncheon meeting as their "club."

Within this ever-enlarging circle, industrialist, banker, and professional man, as well as "the butcher, the baker, the candlestick maker," find help and inspiration to face the overwhelming problems created by the present war. Here for a moment these men can be quieted and hear the "still, small voice." It is evident that here they have found a source of deep strength, or they would not return week after week.

Let me give a final word of encouragement to those concerned with men's work in the church. In recent years the interest in the work of our men's club had decidedly waned. The program centered around the usual short meeting, followed by games and songs. If our experience has taught us anything, it is that men are hungry for the help that religion can give. Possibly the playroom at home and the numerous opportunities for such activities elsewhere have proved sufficient to meet *those* needs of this particular group. What the men were looking to the church for is the one thing, above all else, that it should give; namely, religion.

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"It is to family life that we must look for the childhood training in brotherhood and co-operation which constitute the only foundations on which can be built a lasting peace and the kind of postwar world which will satisfy humanity. . . Upon the success of those efforts we build our future hopes."

—Francis B. Sayre

The Age Group That Is Hardest to Hold

By W. G. MONTGOMERY

HAVE you ever surveyed your school to see which age group is hardest to hold? We believe that many church school superintendents and teachers will be surprised when they learn which group it is.

Until recently the writer believed that it was the young men and women under twenty who furnished the largest number of absentees. When a foremost Christian educator presented figures showing that the hard-to-hold age was neither the very young nor the very old, but rather the age group between twenty-one and thirty-five years, the writer was surprised and made an investigation. When the facts, as stated, had been confirmed, he set out to find the reason for this situation. Why were these young adults absent, and how could they be won back?

We say "won back," because it was found that nearly all of them once had been members of the school. Several excuses for drifting away from the school were given by those interviewed, but there seemed to be only one real reason, and that a reason which can be overcome by church school workers who will take an interest in this group of absentees and employ tact in dealing with them.

We found no real indifference among this group. Not a single one had lost faith in religion or in the church! They told us rather proudly of the records they had made. "I never missed a Sunday in ten years," said one. Another remarked: "I sure believe in Sunday school and church, even if I don't go any more." This, then, is a fact to be kept in mind: this group still believes in religion, wants the school to prosper, and is sympathetic toward the church's program. Why had these well-wishers become inactive?

Because they had reached the age when young people begin to settle down and to think of building homes of their own. This is a very important age, and a critical one so far as their religious life is concerned.

One of them displayed a typical attitude when he said: "I know I ought to keep on going to church and Sunday school. I've gone all my life. We were married in church, and my wife was the secretary of the Sunday school. But, well, it's like this: I went in debt to buy my home, and I'm working so hard to get started in life that when Sunday comes, I feel worn out. My intentions are good. Time and again I've decided that we would start back, but when Sunday arrived, being so tired, I slept late. Now we've been out so long that we're almost ashamed to go back."

We feel sure that these folk can be won back. They know what the school is, what it does, and they think well of it. To be sure, some of them may feel they have been neglected. A few may be nursing pet peeves, but these conditions can be overcome.

Impress upon these folks two big facts and they will forget any small grudges they may entertain. Also they will see that they have time enough to go back, and that if they do not do so they will lose a lot more valuable things. Those interested in regaining these young married couples will do well to visit them in their homes. Drop in for an informal chat, but during the conversation bring up the subject of the church.

Show them, first, how important it is for them to be lined up with the moral forces of the community. It is not enough for their children to attend the church school. The community needs them as active workers. By trying to save other homes, they will be saving their own. In doing this avoid a preachy manner. A friendly approach will usually call forth a friendly, even thankful, response.

Then present the other big fact, that the church school has need of their help. This point usually has more psychological pull than the fact that they need the help of the church. They feel complimented when made to understand that others need them.

Then a suggestion may be made. These former members might be invited to meet some evening to form classes of their own; the men in one class and the women in the other. If preferred, there might be a class of husbands and wives. What is important here is not so much the particular form of organization that is determined upon as that these young couples be permitted to work out plans for the kind of class they want. Select a teacher from within their own group, if possible.

No effort should be spared to get this age group back in the church school. Their presence will add appreciably to the total attendance, and since they already know what to do, they can be of great service to the cause of Christ.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS—IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: God in the Making of a Nation: Era of Moses

AIM: To help the student to find and appreciate God's part in the making of a nation in the days of Moses and today

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON I—JULY 4

A People in Distress

Exodus 1: 1-22; 2: 23-25

Exodus 1: 6-14; 2: 23-25

1: 6 And Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 Now there arose up a new king over Egypt, which knew not Joseph.

9 And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:

10 Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.

11 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

12 But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour:

14 And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

2: 23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God had respect unto them.

KEY VERSE: *They cried, and their cry came up unto God by reason of the bondage.—Ex. 2: 23*

TO BE READ EACH DAY

June 28. M. An Oppressed People. Exodus 1: 6-14
June 29. T. A Cry of Distress. Psalm 102: 1-15
June 30. W. A Prayer in Affliction. Psalm 142: 1-7
July 1. T. God Hears a People's Cry. Exodus 2: 23-25
July 2. F. The Bondage of Sin. Romans 6: 15-23
July 3. S. Trust in the Lord. Isaiah 26: 1-12
July 4. S. The Lord Delivers. Psalm 107: 1-9

SCRIPTURE SAYS

By W. W. Adams

To get the setting for the book of Exodus, let us recall that Genesis, chapters 12 to 50, gives the story of Abraham and his immediate descendants, Isaac, Jacob, and Jacob's sons. A severe famine in Canaan compelled these sons to journey to Egypt to buy grain. There they made the amazing discovery that their brother Joseph, whom they had wickedly sold into slavery, was second in authority in Egypt to Pharaoh himself. Joseph forgave his brothers and used his high position for their good. He arranged for all of them—his father, his brothers, and their families—to come to Egypt and to settle in the fertile district called Goshen. Genesis ends with the death of Joseph. Its closing chapters give no hint of the extreme distress through which the Israelites were to pass.

The Death of Joseph (Ex. 1: 6)

Exodus begins where Genesis leaves off; that is to say, it begins with the death of Joseph. Before his death, so the closing section of Genesis tells us, Joseph had reminded his brothers that God someday would visit them and take them to the land promised to their fathers. He also had made them promise that when they left Egypt to go to Canaan they would take his bones with them.

It is believed that in Joseph's day, Egypt was ruled by Hyksos kings. These people were from Asia, and they had conquered Egypt in 1700 B.C. Since the Israelites also had come originally from Asia, the Hyksos rulers were inclined to be friendly toward them. But about sixty years after Joseph's death, a native Egyptian dynasty overthrew the Hyksos rulers. The Egyptians loathed the Hebrews, including their religion and their manner of living. If these facts are correct, we can readily understand why the fortunes of the Israelites should have changed after the death of Joseph. The Egyptians feared their growing power.

Furthermore, not only Joseph was dead, but also "all his brethren, and all that generation." It may be assumed also that the Israelites were not obeying God's will when they remained in Egypt beyond the time of the famine. But their prosperity had tempted them to stay on. Joseph had given them the best in the land. They had increased rapidly in numbers and had grown mighty.

The Israelites Become Strong (Ex. 1: 7)

The Hebrews have always been a vigorous race. They are such today. They are a thrifty, enterprising, determined people. Recall that when Abraham left Egypt, he took with him great wealth (Gen. 12: 16—13: 2). When the Israelites left Egypt—as we shall study in a few Sundays—they went forth laden with wealth.

The statement of the Scriptures is that in Egypt "the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." From the "seventy souls" (Ex. 1: 5; cf. Gen. 46: 27) that went down to Egypt had come a multitude of descendants. In numbers there is power, provided there is unity among them; and the Hebrews have always been united.

The Israelites Cause Anxiety (Ex. 1: 8-10)

There is nothing strange about this part of the story. Let us not think that the Egyptians were unnaturally cruel and wicked in their response to the presence and prosperity of the Hebrews. Recall what was said above, that in close proximity to each other lived two peoples who had almost nothing in common. They differed in racial origin and in physical characteristics. They differed also in social and economic customs and religion. These differences were a source of conflict.

The Egyptians, always feeling insecure, became fearful as they watched the growing strength of the Israelites. Egypt was coveted (and still is) by greedy powers. Suppose some invader were to come against Egypt! Right on the border would be the throngs of Israelites. What if they should throw their strength on the side of the invaders!

We can understand, therefore, the meaning of Exodus 1: 8-10. The "new king over Egypt, which knew not Joseph" is believed by many scholars to have been Rameses II, but this identification is not essential to our understanding of these events. Under this new king the favorable circumstances under which the Israelites had taken up their abode in Egypt were revoked. This new king viewed the situation solely in terms of himself and his people.

He called the attention of his advisers to the strength of the Hebrews. "The people of the children of Israel are more and mightier than we." The words perhaps were an overstatement of the case as things stood at that time, but events were moving rapidly toward the time when that would be true. The king, therefore, called attention to the possibility of an alliance between the Israelites and Egypt's enemies; and he proposed to "deal wisely with them"—wisely, that is, from the standpoint of Egypt.

The Israelites Suffer and Grow (Ex. 1: 11-14)

The history that followed may be set forth in outline form:

1. The Egyptians set taskmasters over the Hebrews. These taskmasters were nothing more than superintendents of gangs of slave laborers. The taskmasters were expected to do two things. First, they were to get the maximum amount of work out of the Israelites, who now were reduced to the status of slaves. Second, they were to afflict the Israelites with so many burdens that they could never become free and independent again.

2. The Egyptians compelled their new slaves to build the cities of Pithom and Raamses. These great treasure cities were located on the border line between Egypt and Asia. Within their strong fortifications were large storehouses in which they stored grain and other necessities in readiness for use in either peace or war.

3. The Israelites continued to multiply. Indeed, their growth seemed to be in proportion to their affliction.

4. The Israelites grieved the Egyptians. The Egyptians were succeeding in getting work done by their Israelite slaves, but they were failing in their efforts to hold the Israelites in check.

5. They made the children of Israel to serve with rigor. That is, they made their service as difficult as could be.

6. Thus, the lives of the slaves were made exceeding bitter. Ponder the force of verse 14.

The Cry to God (Ex. 2: 23-25)

You will wish to read the connecting verses. Note the failure of the king in his effort to slay the male children born to the Israelites (Ex. 1: 15-22), and the story of the early life of Moses (Ex. 2: 1-22).

Now a ray of light shines through. Note several facts here:

1. Time went on. The king of Egypt died.

2. The children of Israel sighed deeply. In their bitter slavery, they cried to God for release. There was nothing else that they could do.

3. God heard their cry and remembered his covenant with their fathers. Review the essentials of that covenant (Gen. 22: 15-18; 26: 2-5; 28: 13-15).

4. God had respect unto Israel. He was sympathetic. Though they were in distress due to their own mistakes, he made plans to deliver them.

ADULT TEACHER

By Howard K. Williams

The aim of the lessons for this quarter, as expressed by the Uniform Lesson Committee, is "to help the student to find and appreciate God's part in the making of a nation in the days of Moses and today." Of course, we must not overlook the fact that a nation is made up of individuals, and that as go the individuals, so goes the nation.

Joseph and His Posterity

When Pharaoh offered a haven for Joseph's family in Egypt he allowed them to settle in Goshen, the richest section of the land (Gen. 47: 6-11). Here the Hebrews "were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them." But as the years of the Hebrews in Goshen multiplied, the Hebrews forgot the loyalty of Joseph to the faith of his fathers; and the Egyptians forgot his benefactions to Egypt. Old standards gave place to arrogance and forgetfulness of God on the part of the Hebrews, and the Egyptians looked at them with hatred born of envy. Then came a new dynasty to the throne, to whom Joseph was unknown.

"Lest We Forget"

John Bunyan says the most dangerous place for a man is in Forgetful Green, and Kipling in his "Recessional" prays,

> "Lord God of hosts, be with us yet,
> Lest we forget, lest we forget."

Had both the Hebrews and the Egyptians remembered Joseph and the attendant circumstances of his career, this period of Hebrew history might have been different. Had the Hebrews remembered God, they might have been less arrogant. Their prosperity seemed to them more the work of their own hands than the blessing of God upon them.

We Americans have a lesson to learn here. We have in large measure forgotten our Puritan and Pilgrim fathers. We have forgotten colonial New England and the rigid loyalty to God in that day: the centrality of religious principles and of moral standards upon which our prosperity is based. Now in self-sufficiency we are for the most part pagan, so that twenty-seven million youth are without any kind of religious instruction. We might say, "A generation has arisen which knows not God." How hardly shall a forgetful nation or a forgetful individual enter into the kingdom of God!

There is great danger that we shall

treat others unjustly if we forget God and think only of ourselves. Jealousy and envy lay at the root of the Egyptian attitude toward the Hebrews of that early period. But jealousy and envy are not ancient feelings. They are all too modern. If nations and organizations and individuals would only remember that human endowments differ, and would only use men's various gifts for the improvement of all, what a different world this would be!

"Let Us Deal Wisely"

Dealing "wisely" meant dealing *subtly* and *brutally*, and the Egyptians proceeded to afflict the Hebrews by making slaves of them. The conditions were terrible under which the Hebrews were forced to work. One authority tells us that "there is no such exhausting toil as that of working under the hot Egyptian sun, with the feet in water; where there is no shade, and scarcely a breath of air from sunrise to sunset." Not only were the natural conditions severe, but the Egyptian taskmasters did everything they could to make the work harder and the living more bitter for the enslaved Hebrews. Such is man's inhumanity to man, unless man recognizes God as Father and all men as brothers.

Affliction—Growth

"The blood of the martyrs is the seed of the church." It has always been so. The best way to cause a good movement to increase is to persecute it. Prosperity and ease do more harm to a cause than does opposition. Constantine, when he made Christianity the religion of the Roman Empire, did more to destroy real Christianity than Caligula did when he viciously killed the Christians for their faith.

The Hebrews were far from right, but there was something good in their religion. The Egyptians were entirely wrong in enslaving and persecuting them. So the very enslavement made the Hebrews hardy, and God made the wrath of the Egyptians to work out for the good of the Hebrews.

God is always on the side of right, and God and one man make a majority. God can, and does, make the wrath of men to praise him. The great and important thing for us is not, "Shall we be persecuted?" or "Shall we succeed?" but "Are we on the right side with God?"

"God Heard . . . and God Remembered"

This is man's way of saying it. God always hears and remembers. Man is the one who forgets and who is dear to God. Usually man forgets God until he gets into great trouble and has nowhere else to turn; then he remembers God. We never need fear that God forgets. Doubtless the Israelites out under the burning sun often thought God did forget, but God knew that they must be prepared for freedom before they could be freed.

A youth who had forgotten God and lay on a bed of excruciating pain, cried to me, "I think sometimes God forgets I am here." "No," I said, "God has not forgotten. You must remember him and call upon him, and he will hear you." The youth got well, but *forgot again.* Sometimes the lesson must be very severe to make a lasting impression on our memories. In spite of their severe bondage, when they were having trouble in the wilderness, the Israelites cried to go back to Egypt to their bondage.

Today the nations of the world are suffering as never before. We all have forgotten God. No nation truly can be called Christian. There are a few Christians in each nation, but only a few. Our hope lies in the remnant whom God is keeping until the nations have learned to call upon him, not to make them victorious, but to bring them to his will.

Even we, who prepare and teach Sunday school lessons sometimes become very lax in our loyalty and obedience to God. Note how we Christians keep the Sabbath. Note how we give of our means, and how we support the work of the church with our presence and our prayers. We need not fear God's remembrance. Our great question is, "Have we forgotten God?"

God's Plan

While Israel sweated in bondage, God's plan was working. Read the remainder of the first chapter of Exodus. In the hearts of the midwives commanded to kill Hebrew male babies, resistance to the will of the great Pharaoh was being built up. The plan of Pharaoh was frustrated, not by force of arms or show of force, but by the still small voice within the hearts of the women of that day.

Even so shall right win. When the cup of wrath of man's sins is full, God shall cause the inwardness of man's spirit to overcome the forces of evil. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

In these days when many of our young men and young women are gone from our homes, and the nations are submerged in this maelstrom of iniquity, let us be true and faithful, and call upon God, and meet together in sacred Christian fellowship in our churches, assured that God has a plan and is waiting until we are ready for him to act.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

A group of young people were discussing the book, *I Went to Pitt College*, which pictures the appalling conditions that prevailed in a coal-mining town in Pennsylvania during the depression. After a while one of the group spoke up and said, "In the light of such facts as those, I don't see how I can believe in God any more." When she was asked why, she replied, "Well, if there is a God, as we believe there is, who is all-powerful and all-merciful, then why doesn't he do something about it?"

Perhaps another question should take priority in our minds, and that is, how should we expect God to do something about it? When he wants to enlighten and uplift his children, how does he do it? Does he not raise up men who will let themselves be used in his name to do something about it? His answer to the bondage of Israel in Egypt was to raise up Moses. His answer to the appalling exploitation of the poor in Israel at a later date was to raise up Amos. In every age he has raised up men and women to do something about the problems that confronted their generation.

Suppose Moses had persisted in saying he was too halting of speech to face Pharaoh. Suppose Jeremiah had turned down his call to be a prophet by sticking to his objection that he was too young. Suppose Jesus had not been willing to go to the cross. Then either God's plans for his children would have been frustrated, or else he would have had to raise up someone else.

Developing the Idea

The story in Exodus, the first chapter, is an old story—the strong oppressing the weak, and the majority practicing discrimination against the minority. How often in history has the cry of the oppressed come "up to God by reason of their bondage." Unfortunately, it is not only an old story; it is tragically up-to-date in our modern world. Seldom if ever has the spirit of oppression ridden more roughshod over so many helpless victims as in Europe today. How the cry of bondage goes up to God from Poland, from Greece, from France, from occupied China, from all the axis-conquered countries of the world! There is nothing in our country to compare with the horrors being experienced in other parts of the world by oppressed peoples, but even in "the land of the free" some groups and races are not free to enjoy ordinary opportunities and privileges.

But God is not asleep. Even as we

study this lesson, he is trying to raise up leaders, even as he raised up Moses, who will feel compassion for the poor and the oppressed of the world and will seek "to do something about it."

But what can *we* do about it? If this lesson is to have modern application, we must ask that question. Wherever suffering, either physical or mental, exists today by reason of unfair practices motivated by prejudice or lust of power, what will be our attitude toward it?

In the first place, hard as it is to say, we can be guilty of agreeing with the oppressor. "Those people are all right if they're kept in their place." In such terms even those who are otherwise fine Christians sometimes refer to the people of other races, meaning usually a "place" inferior to their own. But it is still true that he who holds another down must stay down with him. We who cry out against gestapo methods, must guard against sharing gestapo attitudes.

In the second place, we can "let well enough alone." "Why take on somebody else's headache?" We are told, "Let sleeping dogs lie." How often that advice is used to discourage those who would actively espouse the cause of justice. How many there must have been in Jesus' day who advised him to "stick to his preaching" and stop eating with publicans and sinners. But Jesus was never content to let "well enough" alone, for he conceived life as the adventure of achieving God's purposes in and for all life.

Finally, however, we can seek to do what we can to lift the burden from the backs of the oppressed. We can begin by a sympathetic understanding of their plight. We can pray for all the oppressed that they may have the inner strength to bear their persecution. Then we can use every means at our disposal to work for greater justice to all mankind: the ballot, creation of public opinion, helping worth-while causes, and such methods.

Discussing the Problem

1. What types of oppression do you think exist in the community right about you?
2. What is being done to get rid of it?
3. Trace through the Bible how again and again God raised up a leader to do something about oppression until finally he sent his own Son to bear a cross to lift from mankind the oppressive burden of sin.
4. Discuss plans for a postwar world that can rid nations of much of the oppression that now exists.
5. Why is it important to discuss Exodus now, centuries after the events it depicts?

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

Plan for Class Session

Lessons such as the one we have today provide excellent opportunities for the use of pictures. Nearly every young person is familiar with some scenes in Egypt, particularly the Pyramids and the Sphinx, but few of them ever have associated these things or the country in which they are found with events recorded in the Bible. Any display of Egyptian scenes will serve to tie the lesson up with their own study of geography and history in the public schools. A good encyclopedia or a Bible storybook with pictures should provide interesting pictures for this study.

In order to make more real the situation of the Hebrews in Egypt under the heartless king, have one of the pupils prepare a paper describing the possible effect of slavery upon the young people of Israel during that time. The pupil writing this paper could put his imagination to good use and visualize the effect of such a system upon education for the young, especially in view of the tremendous place which the home had in religious instruction. The paper should include also a discussion of the effect of slavery upon worship and conceptions of God.

Somewhere in the class period there should be a well-directed season of prayer in behalf of the youth of the world who are still living under the shadow of persecuted minorities, refugee camps, extended migrations of large populations, race hatreds, and all the rest. The prayers should include a petition for those Christians in lands that are hostile to, or at least unsympathetic toward, our faith, where religious liberty is unknown and freedom of worship a thing still to be achieved.

In the class discussion, direct the thinking gradually to the thought of sin as the greatest slave owner of all time. More people are in bondage to evil today than were ever under the heel of any earthly ruler. The person who cannot break a bad habit, the boy or girl who is unable to throw off the influence of unwholesome companions, the tendency to follow the crowd, the obedience with which some respond to the dictates of the world—all these things give us some idea of the extent to which mankind is in slavery to sin. The words of Jesus should be recalled here: "Ye shall know the truth, and the truth shall make you free."

In commenting upon God's remembrance of his people in their hour of great need, try to lead the pupil to feel inclined to offer himself as a representative of a loving God to all who need help. In Jesus the Word became flesh, and in each of us God must find a channel through which his grace and truth can flow to all disinherited souls. In his book, *Christ's Alternative to Communism*, E. Stanley Jones speaks of the economically disinherited, the spiritually disinherited, and so on. These need to see the God of Love in us. They constitute our glorious opportunity and they are all around us. No young person can face the future with a feeling that there is no place for him in the world if only he will remember how greatly a suffering world needs new evidence that our God lives and works in the hearts of his children.

Truth in Action

If there is a museum in reach of your class, plan a visit there to see the Egyptian exhibit. Material objects associated with the daily life of these ancient people will go a long way toward making our lesson for today live.

Ask the pupils to invite Jewish boys and girls to Sunday school. In every community there are Hebrew young people who would attend our church schools if they were invited. Similar invitations might be extended to other minority or neglected groups who long for fellowship, but who hesitate to take the initiative.

While perhaps we cannot go to lands where men are actually in a state of slavery, yet we can go down into the areas of our own communities where young people are in more or less bondage to the economic conditions under which they live. In good-will centers and settlement houses we can be of real service.

The Junior Red Cross helps a young person to feel that he is a part of a world-wide organization that ministers to the needs of the unfortunate everywhere. Our own denominational program, which includes world relief agencies, brings before us golden opportunities for offering help where it is needed.

The Northern Baptist Convention has a Council on Christian Social Progress which should be consulted as to what part members of your class might have in carrying forward the social teachings of the gospel. A letter to the Council headquarters at Franklin College, Franklin, Ind., would bring a grateful reply.

In line with our lesson, this would be a good time to stress the four freedoms about which our President has spoken so much. These freedoms we cannot be satisfied to enjoy selfishly; we must help to make them a part of the heritage of all people everywhere.

LESSON 2—JULY 11

God Calls a Leader

Exodus 2: 1—3: 12

Exodus 3: 1-12

1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2 And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7 And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

KEY VERSE: *Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.—Ex. 3: 10*

TO BE READ EACH DAY

July 5. M. Moses and the Ark of Bulrushes. Exodus 2: 1-10
July 6. T. God Calls Moses. Exodus 3: 1-12
July 7. W. Moses Heeds God's Call. Hebrews 11: 23-27
July 8. T. God Calls Joshua. Joshua 1: 1-9
July 9. F. God Calls Gideon. Judges 6: 11-24
July 10. S. God Calls Paul. Acts 9: 10-20
July 11. S. The Messianic King. Psalm 72: 7-17

SCRIPTURE SAYS

By W. W. Adams

The present lesson concerns itself with God's call of a leader to deliver his people. Let us do more than study that event as a bit of history; let us take note that it has pleased God to work out his will for humanity through men who are responsive to his will. God, of course, can work independently of men. His Spirit fills the world, putting him in vital contact with all creation. But God, nevertheless, chooses individuals through whom he makes his will effective in the world.

In this day when wise, God-fearing leaders are so sorely needed, we should pray that God will raise up leaders who will combine the vision, the spiritual insight, the courage, and the world sympathy which will be needed if the race is to be recalled from its sin, its stupidity, and self-destruction and turned to God, truth, sobriety, co-operation, life, and happiness.

Make sure of this fact: our present-day world leaders—political, military, and economic—will not lead us out of our bondage into the promised land. They may lead us out of one form of politico-economic slavery, but unless we bring into the picture and program vastly more of the fear and truth of God than we have done as yet, we shall only go from one form of slavery and sorrow to another.

The Preparation (Ex. 3: 1)

For the way in which Moses was prepared for the call that came to him, we need to go back of the printed Scripture text. We recall that God had entered into a covenant relation with the Israelites. He had set himself to the double task of bringing a great nation into being through Abraham, and of bringing blessing through Abraham to the entire human race (cf. Gen. 12: 1 ff.). God permitted the seed of Abraham to multiply greatly in Egypt. He would not permit oppression and sorrow to kill off his chosen race. Now the time had come for him to make of them a mighty, united people.

Among the Israelites, conditions were ripening for deliverance. In their bitterness and utter desperation, they had cried to God for help. But where could God find a man ready in all essentials to deliver his people?

The answer to that question was begun in the events narrated in Exodus 2: 1-22, with the birth of Moses and his remarkable preservation from Pharaoh's cruel order commanding the destruction of all male Hebrew babies.

Was there ever a more romantic combination of circumstances? The mother, not only saved her son's life, but was paid wages to rear and train him! Whatever Moses' age was when Pharaoh's daughter adopted him as her own son, Moses' own mother taught him long enough to instill in his tender heart all the essentials of the worship of the one true God.

As the adopted son of Pharaoh's daughter, Moses' preparation for delivering the Israelites went on rapidly. He received the best education and military training that Egypt could offer. He learned the ways of the court, and of the rulers with whom he later would have to deal.

Finally, Moses "was grown" (Ex. 2: 11). According to Stephen, Moses was now nearly forty years old (Acts 7: 23). It appears from Hebrews 11: 24-26 that Moses deliberately refused some great honor, perhaps a share in the throne of Egypt. At any rate, he chose to cast his lot with his oppressed brethren. He visited among them and defended one of them against a cruel Egyptian taskmaster. Because of this act, he was compelled to flee from Egypt and to seek refuge in Midian.

In the land of Midian, Moses' preparation for delivering his people was completed. Midian lay to the south and east of Egypt and included Sinai and the surrounding desert.

Read Exodus 2:16-22 to see how Moses became acquainted with the priest of Midian, whose daughter, Zipporah, he married. Note that Zipporah's father has two names, Reuel and Jethro (Ex. 2:18; 3:1). In Midian, Moses learned the ways of the desert, the location of the springs and pastures, and of the various roads leading from Egypt to Canaan. Moreover, while tending the flock of Jethro, Moses had opportunity to reflect and meditate. In course of time, he led the flock far to the west, to "the mountain of God, even to Horeb," elsewhere called Sinai.

The Meeting (Ex. 3: 2-4)

We need not tarry long upon the account of this meeting. The Lord's angel appeared to Moses. In this appearing the angel made use of "a flame of fire out of the midst of a bush." The words may be taken literally or symbolically; there is no way of deciding how they should be understood. If God spoke to Moses at all, that fact is as supernatural as a bush that burned with fire but was not consumed. The essential fact is that God spoke to Moses.

The record states that it was the flame of fire that failed to consume the bush that arrested Moses. He turned aside to see this strange sight. This gave God his opportunity. He called, "Moses, Moses." Moses answered, "Here am I."

The Call (Ex. 3: 5-10)

This was not a call to attention. That call had been given already and had been successful. This, rather, was a call to service. Let us see in outline form the essentials of it.

1. *The call to reverence (vs. 5).* Moses was forbidden to draw too near. He was told to remove his shoes—an Easterner's way of showing deep reverence. He was warned that the ground on which he walked was holy. What made it holy? The presence of God, together with the significance of that which God was now setting himself to do for his people. This scene may be contrasted with our own day, when to vast throngs of people nothing seems to be sacred. No wonder we do not hear the voice of God!

2. *The call to remembrance (vss. 5-6).* "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." In other words, the God who spoke was the God of all the ages, of all men, the only God. This was no new beginning which God was making in history. Instead, God was but forging another link in the long chain of events that constitute the dramatic story of man's redemption.

Moses' response was befitting. He was afraid to look upon God. He hid his face. Men believed in those days that to see God would bring them instant death.

3. *The call to action (vss. 7-10).* Before calling Moses to action, God himself had been moved to act. He had seen the pitiful plight of his people. "I have surely seen the affliction of my people." We have learned how great that affliction was. How much it means to us that our afflictions are known to our heavenly Father! And God had heard the cry of his sorrowing people. It is worth while, in our sorrows, to cry to God. God can help us. He is mightier than any earthly taskmaster.

Because God had seen and heard, he had begun to act. "I am come down to deliver them." That deliverance would be twofold. It would be *from* and *unto*. It would be from Egyptian bondage and unto the plenty of the promised land. Canaan was a good land and a roomy land, "a land flowing with milk and honey." These are not the words of one who would mislead his people. Canaan was large and its natural resources made it one of the world's garden spots.

The cry of the children of Israel, when under the heel of their oppressors in Egypt, had reached the ears of God, and God had begun moving in the direction of effecting Israel's deliverance from Egypt. But God wanted a helper. Accordingly, he said to Moses, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." The call was to definite action.

The Assurance (Ex. 3: 11-12)

These last two verses anticipate the lesson to be studied next Sunday. Moses hesitated with respect to both essentials in the call that came to him. How could he go back to Pharaoh? He had lost his high standing at court. The Egyptians regarded him as ungrateful for the high privileges he had enjoyed; furthermore, they knew him as one who had sympathized with their Hebrew slaves. How, then, could he lead forth his people unto freedom?

God assured Moses that he would make him equal to the task. "Certainly I will be with thee." Proof of this, God told Moses, would lie in the fact that when he had brought the people out of Egypt, they would worship God at that very mountain.

That, of course, was a call to faith. Such is every call that comes to us from God.

ADULT TEACHER

By Howard K. Williams

When God plans to initiate a movement among men or carry on some great cause he calls a man or a woman for that purpose. All great movements center around some person or persons.

The Old Testament is the story of God's dealings with persons in the course of Hebrew history. When God would call a nation into being he calls a man—Abraham—to go out to establish that nation. When he would rescue a nation from bondage he calls Moses. Similarly, when God would form an army of mercy he puts the idea into a woman's heart, Florence Nightingale. When he would carry his message abroad he calls a Paul, a Carey, a Livingstone, a Grenfell.

Even so, God uses individuals in the realm of science, of discovery, of spiritual power, to be leaders in movements great and small. The history of your own church probably could be written around a few personalities who have led the others on. Perhaps you can think of two or three who were responsible for establishing your church. Your class depends on one or two who are leaders, who make the class possible. God honors us by calling us as individuals to work in co-operation with him. Paul says we are "workers together" with God (2 Cor. 6:1).

The great need today and every day is that individuals shall hear and heed the call of God.

God Saves a Leader

It looked like a rather small chance for the little Hebrew baby over against the decree of the mighty Pharaoh whose word was law. And it would have been an impossible chance without God. God makes the difference. God always makes the difference. When we are figuring on doing God's work we should never count God out as we so often do. We become so interested in human ingenuity that we forget to count God in.

The mere fact that you are living at all is a strong hint that God has something for you to do. One day Martin Luther as a boy was walking across the field with another boy. The lightning flashed and his companion dropped dead, having been struck with the lightning. Luther, deeply impressed, wondered why. Henry C. Mabie, that great Christian gentleman who was once secretary of the American Baptist Foreign Mission Society, had a similar experience. I heard him tell of the impression it made on him, that God had something for *him* to do.

In Hutchinson's book, *One Increasing Purpose*, Sim fights all through the

war. Others fall at his side, are killed or hopelessly wounded, but he comes through whole in every way. But he is restless, and increasingly a question arises: "Why?" He thinks and thinks about it, but there seems to be no answer. Then one day he talks the matter over with his good friend Elizabeth. She listens attentively to his whole story, and then she says, "It is of God." That's it. God wants him. God has something for him to do.

You are living. You can get about. You are well. So many younger than you are ill, or helpless, or mentally unsound. Why? God has something for *you* to do for him. How about it? Are you trying to find out what it is? Or, knowing, are you trying to get out of it? It may not seem of much importance, but *nothing* he wants you to do is small or unimportant.

God Trains a Leader

Having a great work for Moses to do, God proceeded to get him ready. He did not give him a *short* course. There is no short course to any training worth while. Beware of short courses!

1. *Moses' home training.* God sent little Moses home to his mother and father for religious training. How the mother must have held the little baby in her arms, reluctant to let him out of her sight even for a minute! "I have him, but I'll have him only for about twelve years," she must have thought. Well, most mothers do not have their children much longer than that. When a child reaches its teens, the foundation one way or another is about finished. The child then thinks for himself.

How the mother of Moses must have impressed the stories of the Hebrew patriarchs upon little Moses' mind and heart! She did a good job of it, too. When the choice was offered in later life, Moses chose his mother's God to all the privileges of Egypt.

What sort of home training are we giving our children? Are we putting more emphasis on money and things money can buy than on moral and spiritual principles that every child should find expressed in the home? Alas, I know children whose home training is that of the street, and yet the parents wonder why their child goes wrong.

2. *Moses' school training.* One day the royal carriage drew up in front of the little Hebrew hut, and Moses was spirited away to the golden palace of Pharaoh. How terribly homesick he must have been! Everything was done to make him forget his humble origin. The best that Egypt offered was none too good for this adopted son.

Schooling, military training, picnics in golden barges on the Nile, soft Egyptian music, and year slipped into year until Moses was a man. School was ended. Then Moses began to see the bitterness of man's lot. In indignation one day he smote a cruel Egyptian taskmaster. He had killed him!

3. *Moses' wilderness training.* The scene changed. The pageantry of Egyptian court life gave way to a dull, quiet wilderness. Moses married and settled down. He quietly tended the flocks. A man hardly needed a college training for such a job! What an anticlimax it was! The years all wasted, and his career seemed to be ending in nothing. Yet, in those days and years, forty of them, Moses had plenty of time to think. We do too little of that now. Most of us only think we think. All our thoughts must be digested for us. We are in such a hurry going nowhere, we scarcely have time to see the scenery as we go along.

But Moses thought. Now, when a man really thinks, God can appear to him. One day while Moses was deep in thought he saw a bush burning. Well, that was not so strange. But Moses kept on thinking. The bush kept on burning. The strange thing was that though it burned it was not consumed. That *was* strange. Coming from what seemed out of the midst of the bush was the sound of a voice. "Moses!" "Moses!" "Come, let me send you!"

Here, then, was a thorough threefold training: In the home, in the school, in practical experience in the wilderness. It took a long time, but it was thorough. The man who was to lead the Hebrews from Egypt through the wilderness knew the Hebrews and the Egyptians and the wilderness—all three.

God Does Not Force a Leader

God really does not say, "I will send you." He says, rather, "Come, let me send you!" Moses could refuse God's call if he wanted to. So can we. God does not draft men into his service. He gives us opportunity to serve him. A willing worker is the only lasting, cheerful, efficient worker. God does not want hirelings. He wants shepherds. The hireling flees when danger comes. The shepherd gives his life for his sheep. One can say no to God and shut oneself out from his great plan; or one can say yes to him and have all the joy of his companionship.

It was a big job for Moses. The Hebrews did not like him. The Egyptians were after him. He did not seem to be the right one for the job. But God never calls a man without giving him power. "Surely I will be with thee." Even so he says to us. No matter who we are or what the task, if God calls us, we, like Paul, can do all things through the strength that comes from Christ.

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

When a young man is examined for ordination into the ministry, he is asked, among other things, to describe his "call." Before he is ordained the examiners must feel sure that he has received a genuine call from the Lord. But the ministry is not the only service into which God calls men and women. God calls some to be preachers, but others he calls to be engineers, doctors, lawyers, homemakers, and so on. But the question is, how can we recognize God's call to service? What are some of the flaming bushes God uses today to call us into the work he wants us to do?

Developing the Idea

Some people develop an overwhelming conviction that God wants them to pursue a particular type of service. The classic illustration of this experience is Paul's familiar statement. "Yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16). Paul felt he was meant to do that one thing, and that he could never be content unless he were trying to preach the gospel. E. Stanley Jones had a somewhat similar experience in regard to his call to be a missionary. Even while he was a college student in Kentucky he had a conviction that God wanted him to be a missionary to India. Several factors discouraged such a decision. A friend wanted him to enter evangelistic work in this country. The president of the college wanted him to stay on and teach there. But, most of all, his mother was opposed to his going as a missionary. One day he got a telegram from his brother saying that their mother was dying. He tells us of his mental anguish as he rode in the train that was taking him to his mother's bedside. "I loved her more than life itself, yet I seemed to be killing her." Would it help her to rally and get better if he told her he would give up the idea? But he could not throw off the feeling that God wanted him to be a missionary. That was what he had to tell his mother. And to his great joy she accepted his decision, she rallied and regained her health, and she lived to rejoice in her son's call to this significant work.

Many factors can enter into such a call. It can come through contacts with friends who direct our interests into the work in which they are engaged. Or sometimes we possess talents that lead us clearly in one direction or another. So a person with a good voice can feel God's call to develop his musical talent, while another person has "a knack with

machinery" and so feels led into engineering.

Another way in which we may experience the call of God to a particular service is by the opening of doors we did not expect, but for which our training peculiarly fits us. Moses didn't expect to be called to lead the children of Israel out of Egypt, but his knowledge of Pharaoh's court, his knowledge of the desert, his home training, all fitted him for the occasion when it arose.

We, too, have unexpected doors open to us. A Sunday school class is offered to us, and like Moses, we think of a dozen and one reasons why we are not capable of doing the job. When such opportunities come, often it is God offering us our chance to serve him, and when we accept it as our call, he promises, "Certainly I will be with thee."

Again, God can call us to service through the realization of some great need that must be met. Kirby Page says that a measure of this entered into Jesus' call to give himself for the sake of the world. In his book, *Living Creatively*, he writes, "after years of contact with human suffering and long vigils of brooding over human agony, Jesus came out of obscurity with a flaming new message and program: the purpose of life is to help create the family of God, where all men will dwell in filial relations with the Father, and with brotherly affection for each other." The consciousness of need, says Kirby Page, was one of the ways Jesus felt the call to service. And many a man has asked no other evidence of God's call than that he sees a need which he feels he must help to meet.

Applying the Lesson

List suggestions from members of the class as to ways in which people have been led to a sense of God's call to service. Your own minister might be asked to explain how his call to the ministry came to him.

Discuss Isaiah's call to service (Isa. 6); Jeremiah's (Jer. 1); and some modern leader's call to service.

Discussing the Problem

1. What areas of service are there around you into which you feel God is calling men and women today?

2. Why are churches not sending more young people into full-time Christian work, particularly into missionary work?

3. Does the church emphasize enough the fact that the Christian life carries with it a call to service?

4. What qualities of leadership made Moses great?

5. What qualities should a Christian leader today possess?

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

Plan for Class Session

This lesson provides an excellent opportunity to use some of the familiar negro spirituals that are based upon the portion of the Bible we are studying at this time. If a group from the class cannot do it, have some choir group appear at the opening of the class assembly and sing "Go Down Moses"; or, if this is not feasible, get a record of the song and play it on a phonograph.

In a well-prepared but brief message, challenge the pupils with your own conviction that God has a special providence for those who are to assume outstanding positions of spiritual leadership in the days ahead. A book entitled *Great Lives Divinely Planned* provides excellent illustrations of this fact. If God calls a man to undertake a great and difficult mission, surely it is reasonable and natural to suppose that he will provide for that man the circumstances and opportunities that will fit him for his task.

As a part of the class program, include a special prayer for all the mothers and babies in the world who are confronted by cruel men and situations. This prayer period may consist of a series of sentence prayers given by a number of the pupils. An experience of this kind will do much to awaken in the minds of the pupils the great need for a more Christian world.

In consideration of the preparation which Moses received for his life work as he cared for his father-in-law's sheep in the desert, it will be a stimulating experience to the pupils to ask them what they are doing, if anything, to prepare themselves for whatever task God may call them to undertake. To some of them, at least, life may seem to be a rather meaningless thing. Nothing will serve to give it more meaning than the realization that God has something particular in mind for them to accomplish, and that no one else can do that job just as they can do it.

In view of God's words to Moses regarding the holiness of the place upon which he was standing, the teacher will have an excellent opportunity to emphasize the importance of showing proper reverence for God's house, God's Word, and God's name. Few young people have been taught the real meaning of worship, and this instruction might well begin in the Sunday school class. An intelligent arrangement of the room and its furniture might be conducive to a more reverent approach to the study of the Bible. Some churches have every classroom arranged as though it were a miniature sanctuary where boys and girls meet to worship the God whose word they are studying.

Toward the close of the class period an opportunity might be provided for those who would like to do so to offer themselves for definite Christian service. Some in the class may already be conscious of God's call to them, and such an opportunity would help them tie that feeling up to some tangible experience. Many useful Christians can trace the beginning of their careers as servants of Christ to some day in Sunday school or church when they made a public profession of their desire to be of use to God and his kingdom.

Truth in Action

Every discerning person, young or old, can discover God's call to him in his own community. Too often the call of God is associated wholly with foreign missionary service or the Christian ministry. Frequently we overlook the fact that God may need us in the very place where we are now living or working.

All around us are opportunities to serve God by ministering to needy people. Young people can carry a great deal of sunshine into hospitals, orphanages, and homes where there are shut-ins. The sense of human need frequently leads to a divine call, and oftentimes the persons whom we can help, speak more eloquently of God's summons to us than any special call could possibly provide.

God is surely calling each of us to be instrumental in leading someone to Christ. The greatest moment in any person's life is that moment when he consciously becomes a disciple of his Lord, and God in his infinite goodness has granted us the privilege of helping our fellow men to have that experience. No thrill in life will be comparable to that. How sad, when we deprive ourselves and others of this mutual joy!

Encourage the class to go in a body to the morning worship service. The experience will add much to their appreciation of worship. Particularly will this be so if the teacher or pastor prepares the class for the experience by explaining in advance the full significance of each item on the order of service. This experience will help the pupil to realize that in the sanctuary he is indeed on holy ground.

In every church there are many tasks to be performed which because of a scarcity of workers are never accomplished. Suggest to each pupil that he go to the pastor and ask for a job of some kind. Surely God definitely calls each of us to assume some reasonable responsibility for the success and effectiveness of the church to which we belong.

LESSON 3—JULY 18

God Encourages Moses

Exodus 3: 13—4: 31

Exodus 3: 13-16; 4: 10-17

3: 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

16 Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt.

4: 10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

KEY VERSE: *Certainly I will be with thee.—Ex. 3: 12*

TO BE READ EACH DAY

July 12. M. Moses Called to a Great Task. Exodus 3: 13-17
July 13. T. God Encourages Moses. Exodus 4: 1-9
July 14. W. God Promises Help. Exodus 4: 10-17
July 15. T. God Encourages Paul. Acts 18: 5-11
July 16. F. The Promise of Victory. John 16: 25-33
July 17. S. A Psalm of Trust. Psalm 27: 1-14
July 18. S. The Abiding Presence. Matthew 28: 16-20

SCRIPTURE SAYS

By W. W. Adams

God had heard the cry of the Israelites and had taken action. He had protected the baby Moses, guided his preparation for his great career, and now was openly calling him to his task. At every step, God is in the lead. But Moses was not ready to follow.

Moses' reluctance to accept God's call to deliver Israel had a threefold basis. One was in himself. That will come out as we examine the Scripture verses in detail. Moses knew his own limitations, and they were real limitations. We may be sure that he really did recognize his weakness as a speaker. Another basis centered in the Egyptians. Moses knew the rulers and their subjects. He knew what a struggle was sure to follow, when it became known that the Israelites were seeking freedom to return to Canaan. He knew the wicked limits to which Pharaoh would go in his efforts to retain his slave laborers. We can look back into Moses' mind through our knowledge of subsequent events and see how well-founded his fears were. Lastly, Moses knew the unreadiness of the Israelites to follow God's leading. We know the stubbornness of these people, and we recall that after they had been delivered, they longed to return to Egypt. Who of us would welcome the responsibility of leading a people so blind, so ignorant, so untrained in the ways of civilized, free men?

There is one interesting phase of the matter that often escapes notice. In Acts 7: 24 ff. Stephen reviews Moses' actions in smiting the oppressing Egyptian taskmaster and in seeking to bring to unity two contending fellow Israelites. Stephen makes just one point in reviewing these events: both God and Moses were ready then to deliver the Israelites. But the Israelites themselves were not ready. We note in passing that the one point of Stephen's great address was just this: that at every turn, when God was ready to go forward in delivering and blessing the Hebrews, they had not been ready. "Ye do always resist the Holy Spirit." That unreadiness had caused frightful delay and loss.

Yes, Moses doubtless felt that he had good reason to hesitate. He needed God's encouragement. By combining Exodus 4: 1-9 with the Scripture printed for this lesson, we find that God encouraged Moses in three ways. We shall look at these ways in turn.

By Identifying Himself (Ex. 3: 13-16)

Moses suggests that God consider what would happen when, at some time in the future, he presented himself in the midst of Israel and announced that God had sent him to deliver them. The people of Israel knew that Moses had grown to manhood in the palace of Pharaoh. When he said that God had sent him to deliver them, they would wish to know what God he had in mind. Nor would it be sufficient to say, "The God of your fathers hath sent me unto you." Anyone could make that claim. They would ask Moses to identify the God who had sent him.

So Moses put that question to God: "What shall I say unto them?"

God replied in these words: "I AM THAT I AM." In other words, God bade Moses to tell the children of Israel that "I AM" had sent him unto them.

No words of Scripture challenge the linguists and theologians more than do these words. To enter fully into the various theories and interpretations is impossible in this brief exposition. This much we can say with reasonable certainty. God made himself known to his people in many ways. Many names were used to set forth his character and activities. Some of these names were generic, such as Elohim. Some of them set forth certain aspects of his nature or his attributes, such as the Holy One, God Almighty.

But as God here speaks to Moses, a

most important point has been reached in his dealings with his people. This is the beginning of a great deliverance. Out of this deliverance God will fashion a people, no longer slaves, but a chosen people, a priest-kingdom. Even the Messiah, in the far-distant future, would only carry to completion that which was here begun. This deliverance would be determinative of all redemptive history, in the Hebrew economy; and it would prefigure the spiritual deliverance to be wrought out by the Messiah.

To Abraham and the fathers, God had made great promises for the future. With them he had established his covenant—in words, in promises, and in a goal. But now the time had come for God to make that covenant real, operative, effective. Moses' question regarding the name of this God who now sent him to Egypt gave God the desired setting for establishing his covenant with Israel in a vital and personal way.

You tell the people that "I AM" has sent you. Perhaps the better translation is: "I will be that I will be." The expression may be paraphrased as follows: "I am the personal God; I can be known. I make myself known in actions, in relationships. You can depend on my presence with you, and my resources will be adequate for your every need. Not only am I the God who now speaks with you, I am the God who dealt with your fathers—Abraham, Isaac, Jacob. I was (am) their God, and I will be the God of your children in the future.

"Now, Moses, you know who I am. You know my name—not an abstract name, given without meaning, but a name that is personal and full of promise and hope. I thus encourage you to answer my call to deliver my people. Go gather the elders of the children of Israel together and tell them that I have seen their lot in Egypt and that I have appeared to you."

This revelation, this interpretation, greatly encouraged Moses. We, too, may find strength and assurance here.

By Bestowing Miraculous Power (Ex. 4: 1-9)

It would not be enough for Moses to identify the One who sent him as the God of their fathers. The children of Israel might be convinced that Moses knew the name of their God, Jehovah (a name closely akin to the expression *I am*). But they would say, "The Lord hath not appeared unto thee." What should Moses say and do then? How would he convince them that the true God had appeared to him?

To overcome this difficulty, God gave Moses three signs, three demonstrations of miraculous power: the rod, the leprous hand, and the water turned to blood. Two of these three signs were acted out at that time.

God asked Moses to cast the rod in his hand to the ground. It became a serpent. It was as quickly and easily changed back to a rod.

At God's command, Moses thrust his hand into his bosom. It became solidly leprous. Repeating the movement at God's bidding, his hand was instantly healed and as before.

Surely these two signs would be sufficient. If not, God outlined a third use of miraculous power. Moses would take some of the water from the Nile and pour it upon the dry land. It would immediately become blood.

These signs were in every way adapted to the task in hand. The people were ignorant and inexperienced in the finer things of true religious experience. Their slave life had been too materialistic and too damaging to the soul to create resources to which God could appeal and upon which he could build, apart from outward demonstrations of miraculous power. Long centuries after this, with all the accumulated revelations, interpretations, and experiences of Israel, the Jews would run after the Messiah, begging for signs. Nor have we yet outgrown this craving for signs.

By Promising a Spokesman (Ex. 4: 10-17)

"I am not eloquent . . . I am slow of speech, and of a slow tongue." So declared Moses. Was he telling the truth? There is nothing here to indicate that he stated an untruth. Was his speech difficulty a physical defect in the organs of speech? Or was it that now, having been away from Egypt forty years, he could not command the Egyptian language in a fluent manner?

But the encouragement does not turn on the nature of the difficulty. It turns on the fact of the sufficiency of the Eternal God. The Lord God is master of that which he created, including man's mouth. God is master ultimately of all men. He bade Moses to trust him, promising to make him adequate for the work he sent him to do. God would give him the needed ideas and words.

Moses still hung back (vs. 10). He replied in words that meant: "Send the one you want to go—and I hope you will choose someone else!"

God's anger was aroused. He rebuked Moses—and deprived him of some of the high honor he had placed within his reach. He appointed Aaron, Moses' brother, to do the speaking. "He shall be thy spokesman." Thus God met Moses' every complaint and need. Nor were these empty promises. When the crisis came a little later, God made good his promises.

ADULT TEACHER

By Howard K. Williams

God had turned Moses aside from the prosaic, comfortable life of a shepherd in the wilderness to observe a strangely burning bush which burned and yet did not burn up. Out of the bush came God's voice asking Moses to undertake a difficult, dangerous task. Now, a man has a right to be sure. Whose was this voice? It was probably more for himself than for his people that Moses said, "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?"

God tells Moses that he shall answer, "I AM hath sent me unto you." (Read also verses 15-16.) Ideas about gods in Moses' day were rather nebulous. Generally speaking, peoples of the ancient world believed more or less in local gods. If a tribe lost a battle in the plains, they tried to have the next battle in the hills. Maybe the gods of the hills would be more favorable.

Now, God reveals himself to Moses as the "I AM"; that is, "the self-existent, present one": the one who was and is and ever will be. He identifies himself to Moses as the God of Abraham, Isaac, and Jacob. This same God who cared for the Hebrews hundreds of years ago, and who would be the same unto all generations, was now looking upon Moses and the things done to his people in Egypt. Moses would not have to go alone. God would be with him. His God was the Ever Present One.

Are we sure that an ever present God is always desirable? Do our lives show that we welcome him in our daily affairs? There are some people whom we may like for a brief talk or a brief visit, but who would make us uncomfortable if they were around very long. Some people doubtless feel that way about God. They do not care to be too intimate with him—to have him know too much about their ways of living. And they fool themselves into thinking that they can escape from him.

The God Who Knows

Not only is God ever present to help, but he is a God who knows. He had seen the afflictions of the enslaved Hebrews; he knew their sorrows. Not even our nearest loved ones really know us. No matter how much we try to explain ourselves, we all are more or less mysteries to other people. But God knows us better than we know ourselves, and he understands our afflictions and our sorrows. More than this, God knows and can deliver us. The doctor may

know and not be able to help, but God knows and can help.

When God delivers from sin, he gives us something much more desirable. Some people have an idea that when they become Christians they give up a lot and make a great sacrifice. As a matter of fact, they get so much that is worth while that anything they have to give up appears as rubbish in comparison.

Moses, the Encouraged

It is a strange thing in human nature that frequently we are slow to accept good, but quick to accept evil. Moses offered one objection after another as to why he should *not* go for God. He depreciated himself—"Who am I?" "Who hath sent me?" "They will not hearken." "I am not eloquent."

So Moses offered excuses until "the anger of the Lord was kindled" against him. The very excuses, however, show what God can do with seemingly impossible material, once the life is subjected to him. They show, too, that man without God is a poor, weak thing at best, but that man with God is altogether a different sort of person.

In a little church in Rome is the statue of Moses by Michelangelo. I can still remember the impression it made upon me several years ago as I stood before it. It presents the great sculptor's conception of Moses as one of strength. The figure, three or four times the natural size, is sitting in a massive chair. The great head and long beard and strong features present intellectual and spiritual strength, and the muscles of the body stand out in great power.

Such was Moses with God. And because it is possible for us to be strong, even though we may not reach the proportions of a Moses, we do ourselves wrong when we do not avail ourselves of the strength that God offers us.

Willing to Be Encouraged and Helped

No one can be really helped spiritually and mentally, nor often even physically, unless he is desirous of better things. So God tells Moses that first of all he must enlist the interest of the elders, the leaders, of Israel. Moses knew by bitter experience what it meant to try to help his Hebrew brothers. One of them had threateningly said, "Will you kill us as you did the Egyptian?" The people had to *want* freedom from slavery before Moses could lead them out of Egypt. Not only so, but the Egyptians must be softened to allow the Israelites to go. It would mean a great deal to let at least 600,000 workers leave Egypt. Where would the Egyptians get help in the home and in the field?

God knew all of this, and through definite instruction brought his commission to Moses out of shadowy idealism into a practical plan. After bringing the elders to his side, Moses was to pass around instructions that all the women should *ask* (not "borrow") of their neighbors. This was not a dishonest transaction which God commanded. He promised to soften the hearts of the common people of Egypt, so that they would contribute to their Hebrew servants jewels and gold to help them on their journey to the land of freedom.

In this incident we see the method of God's working. Although he could have performed a series of miracles to bring to pass deliverance of his people, he chose rather to use regular means in conjunction with his divine power. He could have spoken the word and the Egyptians would have let the Hebrews go without a struggle. But to do so would have been to run counter to the fact of human freedom. If a man cannot be evil, he cannot be good. Goodness and evil would lose their moral qualities if persons lacked freedom of choice. If I *have* to do a certain thing because of external force, then no credit is due me; but if I do something *by my own choice*, then praise or blame for the action is mine. So if the Hebrews were to be God's people they had to *choose* to do his will.

Limiting Our Power

Among the excuses Moses gives is that he was not an eloquent speaker. What is eloquence? It is not mere fluency of speech. Alas, a great deal of so-called religion is *fluent* rather than *eloquent*. Sometimes the phraseology of religion rolls off people's tongues as though they were well oiled, but love, mercy, kindliness, and truth seem far removed from their lives.

All a man needs to be truly eloquent is absolute sincerity. "O Lord, be merciful to me a sinner," is an eloquent prayer. Moses made his mistake when he pleaded lack of eloquence. What he lacked was absolute faith in God. I know a man who speaks in the plainest words. He has had but little schooling, but extensive business experience. He loves God and people. I consider him eloquent. His face beams as he speaks of Christ and his church. His clients in business testify to the kind of reliable work he does.

Let us not wait for eloquence. If we are truly redeemed we have eloquence, though perhaps not fluency. Contrast the flowery speech of Edward Everett and the plain talk of Abraham Lincoln at the dedication of Gettysburg! Which has posterity counted the greater?

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

Two and two do not always make four. In the realms of art and life they often make much more than that. As someone has suggested, two strokes and two strokes on a canvas may make more than four strokes. They may make a tree standing gaunt against the sky. Two notes and two notes may make a magnificent chord that sings in one's consciousness long after he has heard it. A smile plus another smile may mean much more than just two smiles. It may mean the deepening of a friendship. It may mean encouragement to a despairing soul. And when our meager resources are placed at God's disposal there is no knowing how great may be their effectiveness. Thus five loaves and two fishes, plus a boy's willingness to let them be used, plus Jesus' ability to use them, equaled a multitude fed, plus twelve basketfuls left over.

If there is anything this lesson tells us, it is that Moses would not have to lead the children of Israel out of Egypt alone. God had other persons he could call on to help, and furthermore it was God *and* Moses who were to lead the Hebrew people out of bondage. God was going to do his part if Moses only did his. As a minister in Philadelphia used to say, "Whatever God calls you *to*, he will give you strength *for*."

Developing the Idea

Here, then, is our greatest source of encouragement—God's resources are unlimited. As Jesus said, "With God all things are possible" (Matt. 19: 26). Invariably when we are confronted with a new challenge, a new task, we think right away of our limitations. "I'm too young," or "I'm too old," or "I'm too busy," or "I'm too inexperienced." How often God's ears have been wearied with such excuses. Paul had his limitations, too, but he kept his attention fixed on God's resourcefulness. "God is faithful, who will not suffer you to be tempted above that ye are able" (1 Cor. 10: 13). Paul believed that. Instead of thinking about his own weakness in the face of temptation, he thought about God's power to help him overcome temptation. God's resources are unlimited, and when we do our best with what we have, we can trust him to do the rest. We cannot make things grow. Only God can do that. But we can plant, and water, and then trust to God to give the increase. We can't save a soul. Only God can do that. But we can speak a word for Christ, and trust to God to soften the

man's heart so that he will receive it.

We do constantly need this reassuring thought, for in the face of life's problems and opportunities, we are inadequate. Our resources may be small, but when we place them at God's disposal, he can fit them into his plan. A friend outside Jerusalem had only a colt to loan Jesus, but without that colt, Jesus could not have fulfilled Zechariah's prophecy that he would come riding "upon a colt the foal of an ass" (Zech. 9:9). Little Hattie Wyatt's fifty-seven pennies (collected before she died "to build a church big enough for all who want to get in") gave the impetus that started the program of building the great Baptist Temple in Philadelphia. Just a word of cheer spoken to someone in time of discouragement has often decided the issue of whether the person will give up, or try again. Moses is no match for Egypt alone, but Moses and God are more than a match for all Pharaoh's wiles, for God can use Moses' experience and Aaron's eloquence to fulfill his own plans for the children of Israel.

A further word of encouragement is this: Not only are God's resources unlimited, but his presence is unfailing. "Now therefore go," the Lord said to Moses, "*and I will be with thy mouth*, and teach thee what thou shalt say." The same Saviour who said "all things are possible with God" bids us match up our faith and our resources to the task of evangelizing the world, and his promise is, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). In John 8:16, Jesus says, "For I am not alone." Neither are we alone at any time. Moses found the desert a hiding place from Egypt, but not from the Lord. He was not alone as he watched Jethro's flocks in the shadow of Horeb. A God whose resources are unlimited, and whose presence is unfailing, produces faith for life's darkest hours. All the resources of sin have nothing so great to offer.

Discussing the Problem

1. What are some of the chief causes for discouragement?

2. How can these discouragements be overcome?

3. What part does faith play in overcoming one's discouragements?

4. What is the effect of discouragement on one's physical health? What effect does faith have on health?

5. List the resources of a Christian as he faces his problems.

6. Is the excuse "I'm too inexperienced" a good one?

7. What tremendous problems is mankind facing today? How will faith in God help us to overcome them?

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

Plan for Class Session

It will do much to impress this lesson upon the minds of the pupils if some of our best-known hymns of consecration are sung as a part of the class exercises. One thinks right away of "Have Thine Own Way, Lord," "Take My Life and Let It Be," and a hymn of assurance for those who venture forth with God, "A Mighty Fortress Is Our God." These and other hymns of like nature serve, not only to bolster the courage of those who may be inclined to be timid and fearful, but to remind everyone that each generation has had to face the same choices which we face today, and that all surrendered hearts have been strengthened by the thought of God's imparted power and might. Something of the history of each hymn would make the singing of it more intelligent and meaningful. These hymns have been vitally associated with great deeds.

A season of prayer should be proposed, during which those present should be asked to pray for divine guidance that makes for wise decisions. Some of those in the class will be faced by choices of far-reaching importance, and it will be a wholesome thing for them to be reminded that such choices should not be made lightly or thoughtlessly, but seriously and, above all, prayerfully. They should be requested to remember all other young people who are making important decisions. This experience will serve to instill within them an unselfish spirit and a conscious relationship to all the youth of the world. Surely it is a comforting experience to remember that we are not alone in the necessity of making important decisions.

It will be helpful to the class to read to them, or have certain members memorize and recite, appropriate poems of service and the choices of life. One thinks of "Be Strong," by Maltbie D. Babcock. A poem of this type is usually the result of a vital experience, the fruits of which may be shared with all who will read and ponder. There are certain types of individuals who will remember some thought or line in a poem who would forget the most eloquent sermon ever delivered. An impressive hymn might be read for the same purpose, and frequently a hymn that is read becomes more meaningful than one that is sung. There is something about the music at times that makes us lose sight of the message.

Since we are thinking of leaders and their call to service, let us not overlook in our class program the importance of training leaders for establishing and maintaining peace in the world at the close of this present war. Our emphases so far have been largely in the direction of courage and daring, and it is our error that we usually associate these characteristics with war and material exploration. Let us now be wise enough and honest enough to see that the future peace of the world will depend upon men who can pursue peace with as much fearlessness and abandon as those who wage war in the hour of national crisis. We shall need purposeful planning and valiant leadership in the attainment of that worthy goal.

Truth in Action

Ask each pupil to undertake some one task which he has always felt that he could not do—*and do it*! Let him select the thing about which he has been inclined to make countless excuses. Perhaps he has succeeded in persuading himself and others that he cannot do this task. Now let him look to God for strength and then put his best efforts into the work at hand. In all likelihood he will surprise both himself and his friends.

Ask each pupil to give serious consideration to this question: What does God expect of me? It is not right that any young person should look upon life as an accident or a mistake. As early as possible in his experience he should be convinced that God has a purpose for every life, and that the greatest tragedy that can befall a man is failure to comply with the purpose of God.

In line with the co-operative efforts of Moses and Aaron, let the pupils devise some project among themselves that will require co-operation and mutual respect and dependence. It should be pointed out to them that most of the ills in the world today are traceable to a society that is competitive instead of co-operative. The sooner a person can learn to work with others the better.

Remind each person in the class that we are called to follow as well as to lead. Too many people seem to feel that God calls only when he wants a man to step out from the crowd and point the way ahead. God also calls when he needs others to follow the leader and uphold his hands in the significant work to which he has given himself. Leadership would be of little value if there were no followers.

Encourage each pupil to dedicate himself to the stupendous task of setting enslaved men in all the world free. Young people and others are called just as surely today to liberate those in bondage to sin, superstition, injustice, and prejudice as Moses and Aaron were called to liberate the Hebrews in Egypt.

LESSON 4—JULY 25

Bible Teachings on the Cost of Drinking

Deuteronomy 21: 18-21; Proverbs 23: 20-21; 1 Corinthians 6: 9-11

Deuteronomy 21: 18-21

18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:

19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.

21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

Proverbs 23: 20-21

20 Be not among winebibbers; among riotous eaters of flesh:
21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

1 Corinthians 6: 9-11

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,
10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

KEY VERSE: *Know ye not that the unrighteous shall not inherit the kingdom of God?—1 Cor. 6: 9*

TO BE READ EACH DAY

July 19. M. The Penalty of Sin. Deuteronomy 21: 18-21
July 20. T. Drunkenness Leads to Poverty. Proverbs 23: 20-21
July 21. W. No Drunkards in the Kingdom of God. 1 Corinthians 6: 9-11
July 22. T. A Warning Against Wine. Proverbs 23: 29-35
July 23. F. King Lemuel's Advice. Proverbs 31: 4-9
July 24. S. The Drunkard's Woes. Isaiah 5: 11-24
July 25. S. The Right and Wrong Paths. Proverbs 4: 10-18

SCRIPTURE SAYS

By W. W. Adams

Democracy works. Slowly, far too slowly, of course; but it works.

Christianity works. Timidly, hesitantly, half-heartedly, and using only a fraction of its truth, its power. But Christianity works. It is working now.

Liberty and Restraint

There is one rather strange feature connected with the workings of democracy and Christianity. It is our instinctive objection to the idea of having limitations thrown around us. We do not wish to be told that we cannot do this or that. We want liberty. Even in doing the things that are good for us, we want to feel somehow that we elected to do them. This is particularly true on the negative side. We do not like to be forbidden to do a thing. Even though the Word of God and all of history, past and present, come to us with a ringing imperative, prohibiting this or that action, we hesitate to heed it. We wish to show ourselves and others that we can do what others say we are not to do. Only as the wisdom tied up in the experiences and warnings of others becomes actualized in us does it become real, vital, and determinative.

During the days of the fight against the Eighteenth Amendment, I heard a sensible, Christian businessman say something like this: "The only way we can really stop liquor drinking is to pass a law authorizing every person to make and to drink all the liquor he wishes. Let it be made in such quantities that it will be cheap. Every person then can have his own, perhaps make his own. There will be little market for it. There will be little financial profit in it. Let men drink it, wallow in it, take baths in it. Finally, when they see for themselves that there is no money in it, that no one is telling them that they cannot have it, and that every disease and crime against man's soul and society as a whole feeds upon liquor, they grow sick of the stuff and let it alone."

Well, whether or not that is sound philosophy, it is close to what we have actually done in this good U.S.A. Our Government for a full decade has joined hand in hand with the liquor makers, the liquor sellers, and the liquor drinkers. Now, it is useless for us to resent being told this fact. It is vain also to practice "hush, hush" any more regarding the whole sordid, degrading record or any part of it.

Coming Disillusionment

All along, we have known that after this war is over we shall have to go through a period of disillusionment and disorder. We shall learn of the many forces that lie back of and underneath this war, and all that is connected with it. We shall perceive the shortsightedness, ignorance, selfishness, and greed which characterized the nations during the twenty-year period between the two world wars. We shall likely behold one of the greatest slumps of all time in moral living, in idealism, in personal integrity, and in all of life's relationships. When millions of people wake up to the facts, to *all* the facts, then we shall enter a period that will try men's souls, especially men who are charged with holding society together, with maintaining an ordered way of life, and with trying to conserve and to extend some of the values of civilization and of our Christian heritage.

Liquor Traffic Unveiled

But one thing is happening now for which I was not fully prepared. I thought this, too, would be delayed until the war had been won. I refer to the revelations regarding the liquor traffic in relation to the war, and to the rising anger and resentment of our people regarding this matter.

As I write these words, I have spread before me authentic records, exposures, analyses of the liquor business, that eclipse all previous revelations. It would take ten pages even to summarize the facts now available to any interested person.

Yes, our Government has made it possible for America to indulge itself in liquor, and we are wallowing in it. If any minister or layman, reading these lines, is in doubt about the facts of America rolling in liquor and about the seething, volcanic unrest, disgust, and anger of millions of decent Americans, then we beg you to do the following things.

1. Go into our best trains. Talk with conductors and other members of the train crews. See how they feel about the liquor business. The drinkers of liquor lead the way in turning a clean train car into a place of filth and trash. We cannot afford to close our eyes to these conditions.

2. Talk with the mothers and fathers of our soldiers. Many of them know what is going on to allure and ruin their sons in our armed services. Find out what they think about it.

3. If you have not already received a copy, write to Hon. W. Lee O'Daniel, United States Senator from Texas, Washington, D. C. Ask for a copy of Mr. O'Daniel's address of January 18, 1943, on "Prohibition of Liquor Sales Around Military Camps." Read that speech! Ponder it! In some effective way let your representatives in Washington know what you think regarding the liquor traffic. Certainly our state and national legislators ought to set a worthy example for the people whom they serve.

4. This in particular. Write to the American Business Men's Research Foundation, 111 W. Jackson Boulevard, Chicago, Ill. Send fifty cents, annual subscription to *The Foundation Says*, a paper that will give you the facts. Ask them to give you the names and prices of other publications and booklets revealing the facts regarding liquor and our national life and war effort. Turn the facts loose. There is still decency enough left in America to bring about America's release from servitude to the liquor traffic.

Considering the Facts

As you go through the appalling facts regarding the losses, the destructions of values, of materials, of resources, of power, and of effective prosecution of the war; as you see how the sacrifices you are making in giving your sons, your money, yourselves, and being denied various privileges and materials are being nullified, retarded, or thrown into confusion by what is being done in the world by the liquor interests, you will see how these facts fill out the details of the threefold picture drawn for us in the Scripture passage printed in our lesson today. And when you put these Scriptures alongside the record now being laid bare before your eyes regarding drinking in the United States, you in turn will become a new center for spreading abroad the facts and for generating that motivation that is now deepening rapidly to the point of demanding action.

What does the Bible teach regarding the cost of drinking? Our printed text calls attention to three aspects of that cost. Let us consider them now.

Homes Destroyed (Deut. 21: 18-21)

Note here the supposed case of a son. He is rebellious and stubborn. He will not obey his parents. Even when they chasten him, he will not learn his lesson. He is a glutton, a drunkard.

What are the parents to do? Such a son will wreck the home, if allowed to remain in it while living in such a manner. The recommended procedure seems harsh. The parents are to take the son to the elders of the city and to make a full confession of the son's wicked ways. Then the men of the city are to stone the son to death. And why? So as to get rid of the evil and to cause all Israel to fear.

No, we are not going to practice this. I doubt that it was ever practiced extensively, if at all, in Israel. But consider two simple matters. First, we see here God's view of the seriousness of such a son's conduct, especially his drinking. That view has never changed. Second, when we consider the lives destroyed, the homes broken up by liquor in our land and in our day, we wonder if the application of this rule would not result in fewer broken homes than what we have as things now are. Reader, if you could see in one vision all the homes in America that are broken each year by liquor, liquor that consumes the family's living resources, that causes fights, divorces, and estrangements, you would understand why the Mosaic law recommended this stern procedure.

People Starved (Prov. 23: 20-21)

Note the facts of using wine and the riots that accompany wine drinking. And what is the fruitage? Poverty, drowsiness, rags. Remember this Scripture passage as you make your way through the facts of the costs of liquor, as given in the publications mentioned above.

On the streets today we see beggars who use every dime they get for liquor, apparently in an attempt to forget their poverty, never facing the fact that every drink binds them more helplessly in the grip of poverty. And in "respectable" society people drink to drown out a vague poverty of soul that grows with every drink.

Souls Damned (I Cor. 6: 9-11)

Do not hesitate to tell the truth. If there is a God, if life has any meaning, if men do have souls, if there is any eternity, then this Scripture is true. The sins listed in this Scripture, including drunkenness, keep people from God's kingdom. These people are lost; their immortal souls are damned. This is the ultimate cost of drinking. And we who do less than our best to put liquor where it cannot destroy human souls are *particeps criminis* in the business.

ADULT TEACHER

By Howard K. Williams

One thing rationing is teaching us emphatically: money cannot buy everything. The fact is, people think more about how many "points" it will take to buy a roast than how much a pound the meat is. When we figure the cost of drinking we should remember that it takes far more than money to pay the bill. But to begin with, it costs plenty of money, too.

Here is a clipping from a recent daily paper: "State Liquor Store sales and profits soared to all-time highs in 1942, it was disclosed today.

"Sales by the Pennsylvania liquor monopoly—the largest in the world—totaled $127,740,737.94, while profits reached $24,090,099.83 and the 10 per cent emergency state tax yielded an additional $12,361,877.34."

Another authority writes:

"In the U.S. wine consumption has jumped from sixty-six million gallons in 1937 to 111 million gallons in 1942. Already apparently we think we want liquor twice as much as we want education. Our present annual liquor bill is close to five billion dollars: our education bill 2½ billions."

Yet money is the smallest part of what we pay for drinking. In the lesson for today we have three passages of Scripture which portray three aspects of the cost of drinking.

Cost of Drinking to the Home

Deuteronomy 21: 18-21 dates back to the formation of Israel into a nation. The laws were laid down and presented in the books of Exodus and Leviticus and recapitulated in Deuteronomy. To us, some of them seem very severe, and yet in a primitive society they had to be strong enough to make men fear to disobey. Then, too, we must remember that Deuteronomy was written in the era of law, before the grace of the Saviour was made known.

Here the law pertains to a prodigal son who would not obey the counsels of his parents and had proved incorrigible. After the parents had dealt with him to their limit they were to bring him to the elders at the gate of the city, corresponding to our courts of law. The penalty was death inflicted by stoning. The charge was debauchery and drunkenness. The purpose was "that all Israel shall hear, and fear."

It would be well to compare this passage with the story of the prodigal son as told by Jesus in Luke 15, and to remember the great difference Jesus has made in human life. However, the point of the story for our lesson today is the fearful cost of drinking to the home.

Any social worker or minister knows the fearful havoc liquor makes in any home where it is used to excess, and no home knows how far liquor will go, once it is admitted. The sophisticated people who believe they can use it judiciously should be a little more intelligent and admit that they do not know which members of the family cannot "take it or leave it."

The Cost of Drinking to Society

From Proverbs 23: 20-21 we learn that we cannot drink ourselves to wealth, as the liquor interests would have us believe. Revenues from the sale of intoxicants do not add strength to the state. Anyone looking into the matter knows that when a person takes to drinking he deprives himself and others of the common necessities and comforts of life, and so reduces trade in these commodities; that food essentials which go into liquor cannot go into food for the dinner table. Just now our government needs foodstuffs so badly that it rations them, and yet our nation permits the manufacture of liquor which wastes what we need.

The drunkard and the glutton shall come to poverty. We have seen that too often to need comment, but so shall it be with the neighborhood and the nation which permits it.

The Cost of Drinking to the Soul

In 1 Corinthians 6: 9-11, Paul is addressing a church typical of the first century and perhaps also of the twentieth. The members were just about as good and just about as bad as the average church member today. Paul says, "Know ye not that your body is the temple of the Holy Ghost . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." God's drunken man! God's winebibber! How revolting the thought!

Recently a missionary told me of a little fellow ten years old who was such a drunkard that he was never sober and was a menace to his neighborhood. What chance has God in such a life? It cost God his Son to save us from sin. Shall we pay to wreck what God paid so high a price to save? Men under the influence of drink may promise all sorts of reform, but their promises mean nothing. There is no way by which God can take hold of a person under the influence of drink; and those who make and sell and help to distribute liquor will lose eternal life along with their victims. They cannot inherit the kingdom of God.

The Cure

"Why do you believe this white man who tells you about another God? The white men all lie. They always have lied to us. Why do you believe him?" So a young American Indian in Mexico spoke to an older Indian woman. She answered, "I know how you feel toward the white man. They *have* lied and lied to us. But this I know. I was once a drunken woman, ragged and dirty. I neglected my children. My home was filthy. My husband was an unhappy man. I was drunk most of the time, and when not drunk I was sick and indolent. Then Jesus came into my life. Now look at me. I am sober and clean. My house is as clean as the missionary's. My children are well cared for. My husband is a happy man since I have been on the Jesus road."

"Stone him to death," said the stern law of Deuteronomy. "Kill him!" we feel like saying of those who wreck homes and individuals and societies for no other reason than to make money. But Jesus says, "Bring them to me." Our one and only hope is in Christ. We must keep on and keep on preaching and living Jesus until people will not want to make money by wrecking the lives of others, and will not want to wreck their own souls by drinking, because they have been "justified in the name of the Lord."

We must persist also in spreading sentiment against drinking. Consider the following statements:

"Already the Dominion of Canada has severely restricted liquor sales and completely prohibited liquor advertising for the duration of the war. The sales reductions are as follows: beer, 10 per cent; wine, 20 per cent; and whiskey, 30 per cent.

"With the promise that these restrictions are to be increased, Prime Minister, the Right Honorable W. L. Mackenzie King, in a nation-wide broadcast last December, said, 'Since the outbreak of the war there has been in our country a steady increase in the consumption of spirits, wine and beer. . . . Regardless of what one's attitude toward prohibition may be, temperance is something against which, at a time of war, no reasonable protest can be made. . . . The lowering of efficiency, due to the use of alcoholic beverages, is certain to slow down the progress of the recruit in training.'"

The *Brewer's Journal* of July 18, 1942, has this to say: "Right now there is a big demand for beer for the service camps and for shipment to the armed forces that are on foreign soil. This has been a big help to many breweries in the bolstering of their sales."

Now we know how some Americans look upon the man in uniform. He is their "opportunity." Did you give your son to his country for *that*?

YOUNG PEOPLE'S TEACHER

By Clarence W. Cranford

Stating the Case

The Christian church has been too complacent in the face of evil. About no problem are the vast majority of Christian people more complacent than about the problem of liquor. "It's taking care of itself," seems to be the attitude of many. But is it? This lesson is meant to stab us awake to some facts. We need to realize that liquor is an expensive luxury; one that a nation like ours can hardly afford.

First, it is expensive to those who drink it. The *Congressional Record* of January 20, 1943, quotes Congressman Edward H. Rees, of Kansas, as saying, "The total consumption of alcoholic beverages during the fiscal year ending June 30, 1942, was more than two billion gallons. It took one and a half million tons of grain, more than a million tons of fruit, and seventy thousand tons of sugar and syrup to produce it, *and cost the consumers in round numbers four billion dollars.*" To give some idea of what that figure represents, the *Statistical Abstract of the United States* points out that it is twice as much as the United States is spending for all public and private education, including all elementary and secondary schools, normal and teachers colleges, universities and professional schools!

Second, it is expensive to government, which by the second year of repeal was spending more for alcohol control administration than it ever spent in enforcing the Eighteenth Amendment.

Third, it is expensive to those who never touch a drop of it, but who have to foot the bill for the hospitals, prisons, and police required by the increase of crime and insanity resulting from the use of liquor.

Developing the Idea

That liquor costs enormously is obvious. Now the one thing that most of us want to know when we spend money is this, what do we get for our money? Does liquor deliver what it promises?

1. Liquor promises greater happiness to those who drink it. It ends up by destroying the personal happiness of thousands.

2. It offers freedom to the individual. It robs a person of the ability to use his freedom most wisely (many a person who drinks is not free to stop).

3. It offers an escape from life's problems. It ends up by not solving a single problem, but by adding new ones. When the effects of alcohol wear off, a person has every problem on his hands he had

before he drank, plus the problem of dealing with a habit-producing narcotic.

4. It promises a happier society. It presents society with the problems of broken homes, broken lives, increased social disease, and increased insanity.

Applying the Lesson

But what shall we do about it? What *should* we do? What *can* we do?

1. First, education. It is better to put a guard rail at the top of the cliff than to put an ambulance at the bottom. Make literature available. People are curious about a literature table in a church. Display pamphlets (which can be secured from denominational headquarters and temperance organizations) on the effects of alcohol. Urge people to take them and read them. Stimulate a poster contest on temperance among young people's groups. Offer prizes. Help people to find out the facts. When a father was chided by his daughter for drinking, he replied that liquor was a food. She said she knew it contained some calories, but that at the same time it was a narcotic in the hydrocarbon family along with morphine, cocaine, and heroin, all habit-forming drugs. That girl knew the facts. Moralizing will not solve this problem. We must have the facts.

2. Present the facts to adults. Get the facts on your community—the number of liquor outlets, the amount spent on liquor in the community, etc. Make them see it is less expensive in the long run to afford adequate recreation facilities than to let young people seek it in liquor-dispensing establishments.

3. One minister tried parent's hearings. Only parents were admitted. He then asked them what he as their minister should teach their children about the use of liquor. When they suggested total abstinence, he said, "then don't use it yourselves or serve it in your homes, for if you do, you set the church over against your example and the home, and discredit the teachings of the church in the eyes of your own young people."

4. Work for stricter enforcement. The old saloon was respectable alongside some of the places where women as well as men now go to drink. We need stricter laws. And the laws need to be enforced. But they won't be unless public opinion demands it. The church should create such public opinion.

Discussing the Problem

1. In what ways, other than financial, does liquor cost?

2. List what drinkers get for their money, and what Christians get in return for their faith.

3. What do you think is the best way to deal with the liquor problem? Where can we begin?

INTERMEDIATE-SENIOR TEACHER

By Edward Hughes Pruden

Plan for Class Session

Have someone who is competent to do it bring in a review of the book which Dr. George B. Cutten, former president of Colgate University, wrote years ago as his Ph.D. thesis: *The Psychological Approach to the Liquor Problem.* This book is a classic on the subject. Dr. Cutten more recently made an outstanding address at the meeting of the Northern Baptist Convention in Cleveland, on "We Are at War." The convention office in New York can supply this address in printed form. It makes excellent temperance material for study. Since Dr. Cutten is so well known and so widely respected, his words carry weight.

It would be very impressive if a Christian doctor could be secured to speak to the class this Sunday on the effect of alcohol upon the body. Too many young people are inclined to think that preachers and Sunday school teachers do not know what they are talking about, and they sit up and take notice when a doctor, from a scientific point of view, substantiates what the teacher and pastor have partially declared. Some doctors have charts and illustrative material which make their message on the subject all the more impressive. Such a man can speak out of a rich experience.

It will make the picture more complete if the pastor will tell the class some of his experiences with alcoholics. Every pastor has dealt with a number of cases that will provide him with all the material he needs for a very impressive discourse on the subject. He might be asked to emphasize particularly the extent to which men become enslaved by drink; the effect it has upon their homes and families; the effect upon their standing in the community and their place in the business and professional world.

Suggest a chain of prayers to be offered by a group of pupils on behalf of all those who are already victims of drink; those who are now being faced with the temptation to start drinking; those mothers and children who are being treated cruelly by drinking husbands and fathers; and a prayer for themselves that they may always be given strength to overcome temptation in this direction. The very fact that they are asked to pray about a thing of this kind will serve to impress upon their minds the seriousness of the matter.

The traffic officers of the community may have pictures of automobile wrecks that have occurred in your area, and the showing of these pictures will do much to bring home to the pupils the folly of drink. Call attention to the picture in *Intermediate and Senior Class.*

Local officers of the Woman's Christian Temperance Union or the Anti-Saloon League will provide literature and charts of value. These organizations have been relying more and more upon scientific temperance education, and what they have may be of great value in teaching this lesson impressively.

It would provoke much thought if one of the pupils should be asked to write and read a paper on the subject "The Good That Could Be Done with the Money That Is Spent for Liquor." This assignment would allow for the full play of one's imagination, and would present a more positive side of the picture. We need to look at the matter from a practical as well as a spiritual point of view, and we shall find that young minds respond very readily to this kind of approach.

Truth in Action

If a visit can be arranged to a gospel mission service, to a courtroom where alcoholic cases are being tried, or to an institution that cares for alcoholic cases, such a visit would make an impression on the pupils that no lecture could possibly make. They need to see concrete evidence of the destructive effects of alcohol upon individuals and society.

If no course on alcohol education is being offered in the young people's society of your church, such a course or study group might be suggested by your class. In a great many churches "Universities of Life" or "Schools in Christian Living" are held annually, covering a period of six weeks or so. No topic could possibly be more timely for intelligent discussion right now than the evil effects of alcohol.

Ask the pupils to make a collection of the liquor ads found in the papers and magazines that come to their homes. When these have been collected, and duplications eliminated, have the class make a study of the methods employed in these ads to persuade the reading public to drink. Lead them to realize that this is pure commercial propaganda, and that they should cultivate the ability to recognize such efforts.

Have the pupils secure government statistics for the amount of money that is being spent annually for strong drink, and then have them compare these figures with the amount contributed by all our churches for religious causes. They will be impressed by America's inability to distinguish between that which is most worthy of our support and that which threatens our downfall.

Encourage the pupils to cultivate that inner spiritual surrender to the will of God that will provide them with an effective weapon against strong drink.

The Book Browser

This month musters up courage to read in the field of New Testament scholarship and finds profit in so doing

EVER since Aristotle first remarked, "One swallow does not make spring, nor does one fine day," lesser voices have been repeating his saying as a warning against the making of unwarranted generalizations. By the same token, it may be said that one new book does not prove that we must prepare ourselves for a revolutionary trend in theological writing. But a new book, if sufficiently original and thought-provoking, frequently calls forth a number of books, especially if the field which the book covers is one that has been insufficiently explored.

■ Which observation brings the Browser to the first book he wishes to mention this month. It is *One Lord—One Faith*,[1] written by Dr. Floyd V. Filson, Professor of New Testament Literature and History in the Presbyterian Theological Seminary, Chicago. Since the Browser is no professional New Testament scholar, he will undertake, in reviewing this book, to do no more than give his understanding of the situation which called it forth.

Certain scholars in the last few years have worked out a technique for analyzing the material found in the Gospels. They call it "form criticism." Applying their technique to the Gospels, they attempt to show that at first the stories about Jesus—miracle stories, pronouncement stories, etc.—circulated orally and as independent units. These carefully memorized story units were used by the early churches for polemic and didactic purposes, hence their present coloring. It was not until approximately a generation after Christ that these oral units were combined, at various times and in various ways, to make up our written Gospels. Or, reversing the process, these scholars believe that by separating our canonical Gospels into the oral units out of which they were made it becomes possible to discover the mind of the early Christians and to see something of their beliefs and practices. While the conclusions of the advocates of form criticism have by no means been generally accepted, their researches have served to direct attention to the period between the historic Jesus and the earliest of the Gospels.

There are a number of questions which will occur to thoughtful minds. How accurate and complete a knowledge of Jesus did the New Testament writers possess? Did they report the facts impartially or modify them to suit some practical purpose? In other words, how trustworthy are our New Testament records?

Dr. Filson holds that intellectual honesty demands that we accept many of the findings of present-day scholars with respect to the historical origin of our New Testament books. But he then proceeds to show that these findings, far from invalidating the New Testament, prove conclusively that we have in the New Testament a trustworthy representation of the life of Christ and of his teachings—one adequate in every way for Christian doctrine and living. Whereas, in the past, much scholarship has been devoted to stripping away all that is not true, this book undertakes to combine the many things which stand unshaken in such a way that we shall see clearly that we have a solid foundation for our faith. The book is a carefully worked out argument—an argument which grows more convincing as chapter follows chapter. Though scholarly in every way, the thought is kept so clear that the book can be read by laymen without difficulty.

■ Now that the Browser has had the temerity to enter into the arena of New Testament scholarship, he may as well make mention of another significant book—equally modern and arresting in its point of view—namely, *The Intention of Jesus*,[2] by John Wick Bowman, Professor of New Testament Literature and Exegesis at Western Theological Seminary, Pittsburgh. In this book the Browser found the going a bit stiffer than in the preceding. Perhaps this was because the subject matter (i.e., the messianic consciousness of Jesus) is inherently difficult, perhaps it was because the literature on the subject is so voluminous, or perhaps it was because the author, at points, strove too consciously for a literary style.

What was the "intention" of Jesus? That is to say: What was he attempting to accomplish in all he thought and said and did as the Lord of men, as the Suffering Servant, the Messiah? That is the question which Dr. Bowman seeks to answer.

Jesus gained his understanding of his mission, Dr. Bowman thinks, not from the popular messianic conceptions then prevalent, but from certain elements in the prophetic tradition which, up to that time, had not received proper attention: the Messiah was to be, not a nationalistic leader, but a "Messiah of the Remnant"; furthermore, his character was to be that of the "Suffering Servant." This "Suffering Servant" idea and this "Messiah of the Remnant" idea, when translated from its Aramaic background into the Greek background of the early church becomes "Crucified Saviour, Lord of the Church."

This all-too-brief statement fails to do justice to the scope of this book. It can give little conception of the carefully worked out portrayal of Jesus which the book provides. This volume well deserves its honor in being a Religious Book Club selection.

■ In *Heritage and Destiny*,[3] Dr. John A. Mackay, President, Princeton Theological Seminary, has brought together a series of lectures relevant to the present world situation. These lectures, like all his writings, are at times delightful in their informality, and at times deeply impressive by reason of their scholarship.

The purely forward view has broken down today, Dr. Mackay thinks, and we must look backward for our creative pattern of life. He argues that before men can achieve their destiny, they must take account of their heritage. Men and nations will go forward, not by ignoring God, but by rediscovering God and by seeing anew that he has manifested himself in Jesus Christ.

Dr. Mackay develops his contention, not in the abstract merely, but in concrete terms applicable to the plight and distress of our contemporary world. Perhaps the chapter titles will give some indication of the interesting and timely topics treated: "The Road to Tomorrow Leads Through Yesterday," "God and Israel," "God and the Individual," "God and Culture," and "God and the Nation."

Obediently yours,

B. BROWSER

Books Reviewed

[1] *One Lord—One Faith.* By Floyd V. Filson. The Westminster Press, 1943. 256 pages. Price, $2.00.

[2] *The Intention of Jesus.* By John Wick Bowman. The Westminster Press, 1943. 263 pages. Price, $2.50.

[3] *Heritage and Destiny.* By John A. Mackay. The Macmillan Company, 1943. 109 pages. Price, $1.50.

All books reviewed on this page may be purchased from The American Baptist Publication Society.

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